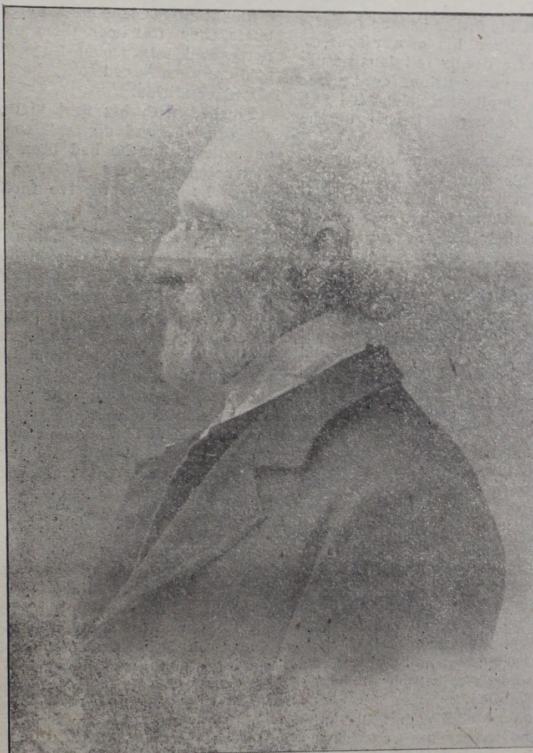


Light of Truth

VOL. XXII.

JUNE 11, 1893.

NO. 24.



ANDREW JACKSON DAVIS.

An Exponent of the
Philosophy of Life.

HARPER ILLS. SYN. CO'S O.

THE LIGHT OF TRUTH.



EL MAHDI,

The Prophet of the Soudan—The
Story of a Great Religious
Revolution.

(By A. O. Hoyt.)

From remotest historical times the territory lying south of the Great Desert, in Africa, and extending from Abyssinia on the east to the Senegal river on the west embracing an area more than 2,000,000 square miles, has been known as the "Country of the Blacks."

The original inhabitants were of pure negro blood, without a literature or religion, but after the conquest of Egypt by the followers of Mahomet, the country to the south, now known as the Soudan, was gradually brought under the control, and in course of time became more or less completely permeated with Arab blood and the religion of Islam.

Until annexed to Egypt in recent times, the Soudanese knew no authority save that of the strong arm. Might made right, and "let him keep who can" was the universal rule.

Like the American Indians and other uncivilized races, the inhabitants of the Soudan were divided into innumerable tribes, each under its own chief or sheikh. Their occupations depended wholly upon the nature of the country in which they lived.

The thirteenth parallel of north latitude may be said to divide the camel Arabs from the cattle Arabs. To the north of this line the rains are insufficient to afford pasturage for cattle, and the chief, if not sole occupation, is confined to the raising of camels. South of this line the rains are more abundant and regular, the fields are converted into fertile pastures, which support great numbers of horses, cattle and other domestic animals, and large quantities of corn, vegetables and fruit are grown.

In this well-watered, mountainous country live the innumerable tribes and subtribes of the Baggara, the "Red Indian of the Soudan." They constitute the fiercest, manliest and most warlike of all the tribes that inhabit the Soudan. They are inveterate slave-dealers, and previous to the Mahdist insurrection they acted as the middlemen in the slave trade, buying or capturing slaves from the negro races to the south, and selling them to the traders from Khartoum.

When the slave trade was prohibited by General Gordon, it was these Baggara who felt the blow most severely. A feeling of bitter and intense hatred was aroused among them and they waited only the first opportunity to fly to arms against the government that had made unlawful their ancient and profitable business of trafficking in slaves, which was their principal source of wealth.

"The slave trade," says a recent writer, "was at once the religion, the occupation and principal source of income of the very fiercest of all the tribes which owned the soil;" and the attempt to destroy this traffic among a people so fiery and resentful of an injury must sooner or later end in open hostility.

But while the suppression of the slave trade aroused widespread disaf-

fection among the Soudanese, it was not the only nor indeed the principal cause of their uprising in open rebellion against the Egyptian government. There was a deeper and far more potent force at work, uniting the various tribes and moulding them into a vast engine of destruction.

It was the same power that swayed the hearts of human beings when Mahomet gave to earth a new religion. It had its birth in the bosom of a man earth-born but heaven-aspiring. It was nourished by the fruitful soil of an ignorant and superstitious people, already groaning under the burden of a despotic government. It matured in the light of blazing homes, the slaughter of tens of thousands of men and women, and the triumphant march of a fanatical army raised to the highest pitch of religious enthusiasm.

Mohammed Ahmed, el Mahdi, was born in Dongola in 1848. Through the death of his father he was in early life thrown upon his own resources, and being of a deeply religious nature and studious disposition, he became the favorite pupil of a celebrated fiki, or religious teacher, at Berber, on the Nile.

His marvelous gifts of oratory attracted people from far and near. Strong men wept and beat their breasts as with rapid, earnest words, he stirred their hearts and bowed their heads "like corn beneath the storm."

His constant theme was the oppression of the taxgatherer, the miserable condition of the people, the defilement of their religion by the Turks and Egyptians, the hated foreigners who had conquered their land, and the wickedness of the people, whom God had forsaken in their sins.

He pictured in glowing words the joys of the future life that were reserved for those "who desire not pride of this world," and submit themselves gladly to the "will of God." When the Mahdi should come, truth should triumph and the oppressions of the wicked should cease.

The times were ripe for the birth of a great religious movement that should liberate the people from their hated taskmasters, and unite the "faithful" under the banner of Mahdi, the "Slave of God."

When would Mahdi come? Throughout the land "every hut and every thicket echoed the longing for the promised Saviour." From the sands of the desert to highest mountain peak, the winds whispered "Mahdi!" The rustling leaves were imprinted with the sacred name. "When will he come?" is the despairing cry of the people, stirred to the innermost depths of their ardent natures by the preaching of this wonderful man.

Soon it began to be whispered about by the few chosen ones to whom he had confided the great secret that the Mahdi had come. Like thistle-down blown by the wind, the glad tidings spread from tribe to tribe. At last the Deliverer had come, El Mahdi, the guide, and he would lead his people out of the bondage of the Egyptian and restore the true religion of Islam to the faithful.

Taking up his residence on an island in the river Nile, Mohammed Ahmed gathered his disciples around him and

began an active crusade in behalf of his mahdships.

Reports of this movement were not long in coming to the ears of the government officials at Khartoum, and an officer was dispatched to the island with orders to bring the imposter forthwith before the governor.

Warned by his friends, Mohammed Ahmed received the officer with all due humility. He was informed of the reports that had been received and that he was ordered to appear before the governor general and justify himself. Rising suddenly to his feet and striking his breast with his hand, Mohammed exclaimed, "Never! By the grace of God and his prophet I am the master of this country, and never shall I go to Khartoum to justify myself."

The die was cast. The hour had struck that was to usher in the greatest religious revolution of modern times.

The government, now fully awake to the serious nature of the movement that had developed in secret while it had slept in fancied security, sent an armed force to capture the rebellious preacher.

Mohammed collected his people and prepared to resist arrest. He declared that the prophet had appeared to him in a vision, and had announced that all who joined him in the fight should be called the "Favourites of God." Hiding in the tall grass until the government forces had landed from their boats, they fell upon them with such fierce and unexpected fury that the soldiers were forced to fly in a demoralized condition.

Flushed with his first victory, but yet cautious and discreet, the Mahdi announced that he had been divinely instructed to retire to Jebel Masa, where he was to receive further instructions.

The followers of the Mahdi were called "the Arabs" by Gordon, but as before stated, they were largely mixed Arab and negro blood. In many cases the most powerful sheikhs were originally slaves who had risen to power through force of character, aided by the state of war and strife which was the normal condition of the country for centuries. The Mahdi himself was the son of a boat builder on the Nile, while his successor, the present Khalifa el Mahdi, is the son of a pious Baggara, or cattle-owning sheikh, of the tribe of Taashi, in Darfur, in the southwestern part of the Soudan.

At the beginning of his career the Mahdi surrounded himself with four Khalifas, of whom Abdullah, who succeeded him on his death, was the principal. The Khalifas acted as his assistants in the management of the material interests of their master, but the Mahdi himself was the central luminary of the whole system. From him proceeded the beneficent rays that were to warm the hearts and enlighten the minds of all true believers.

He was the only representative of God and his Prophet on earth, and as the spiritual and political head of the people, he united in himself the interests of the church and state. Obedience, humility and devotion to the Mahdi were the constant themes of his innumerable letters and sermons.

Writing to the ulema, or learned men who had opposed him, he said: "You ulema of evil, what wicked things are you imagining! You pretend to repent and return to the truth, but in reality you follow your own amusements and ambitions. Why should you wash your bodies when your hearts are full of sin and wickedness? Verily, I say unto you, be not like the sieve, through which flour passes, but in which the bran remains."

"Your words are the words of wisdom, but your heart is the heart of

wickedness. You are indeed the most wicked of men. You are but slaves of the world. The world will turn upon you and you will be cast down. Your sins will lay hold on you, they will drag you by the hair of your head, and drive you barefooted and naked into the presence of the great Judge, who will punish you eternally for your evil deeds."

With such burning words as these he lashed the hypocrites and Pharisees of his day. "Turn your eyes to things above," he said, "to the way of everlasting life. Devote yourselves to God, and abstain from worldly pleasures and enjoyments."

Writing to the Sheikh el Islam, in July, 1882, the Mahdi declares his mission in unmistakable terms. "My hope in you," he says, "has induced me to write to you, informing you of the truth of my case, which is free from all falsehood. I employ neither guile nor pretense, but what I say is the real truth coming from God and from his Prophet. God has confirmed me in my Mahdism, and the Prophet has strengthened me in it. What I have said, I was ordered to say as the messenger of God. Those who believe in my being the expected Mahdi receive happiness. He who doubts that I am the Mahdi is in the eyes of God and his prophet a renegade, he who opposes me is an infidel, and he who wages war against me will neither succeed in this world nor in the world to come. Be it known to you that all I do is done by the order of the Prophet. He has told me that I shall be victorious against all my enemies. I am following in his footsteps and guided by his light. There are many signs from God which are proof of my Mahdism."

A large number of letters written in the same fanatical strain were sent out by the Mahdi through his emissaries to the most powerful and influential sheikhs and chiefs in Darfur, Kordofan and the region east of the Nile.

The effect of these appeals was marvelous. In a short time the whole country west of Abyssinia was in a blaze of insurrection. The fiery denizens of the desert were eager to range themselves under the banner of the Mahdi. Sheikh after sheikh, tribe after tribe rose in open-armed rebellion against the government. Such officials as remained loyal were either killed in battle or made prisoners. El Obeid, the capital of Kordofan, fell before the terrible and resistless energy of the revolutionists, and its inhabitants were put to the sword or made captives.

The fall of this important city sounded the death knell of law and order throughout the western Soudan, and served to further inflame the minds of the frenzied followers of the Mahdi. In quick succession city after city and post after post, garrisoned by the government forces, fell into their hands. A whole army under Hicks Pasha was annihilated and Hicks himself slain.

Words can not picture the terrible scenes that were enacted throughout the length and breadth of Kordofan and Darfur. Whole tribes were decimated, their villages burned and their cattle, women and children carried away. The skies were lurid with the flames of burning homes. The ties of love and kindred were severed in the interests of a fanatical religion; and the hand of the destroyer laid waste the beautiful groves and fields of the peaceful husbandmen.

The wells that supplied man and beast with the life-giving water were filled up with their dead bodies and buried deep beneath the dirt and stones that had been watered with their blood. Like incarnate fiends, the

followers of the Mahdi ravaged the land, making a waste of some of the fairest and most populous districts of the Soudan.

While the western districts were thus subjected to the rule of the Mahdi, the intrepid Gordon held Khartum, the capital of the Soudan, situated at the junction of the Blue and the White Nile.

The walls of the city were strengthened, guns were mounted at the gates and most exposed positions, and every possible preparation was made for holding the city against the threatened siege. Never were the indomitable energy, skill and courage of the noble Gordon displayed to greater advantage. Surrounded by traitors, cut off from all communications or hope of reinforcements, he still clung to the city and people whom he had been sent to save. How often from the roof of the governor's palace were his eyes strained to catch the first sight of the relief expedition—that came, alas, only one day too late. Pierced by the spears of his fanatical enemies, he fell, and with his life went out all semblance of civilized government in the whole Soudan from that day to this.

A few months after the fall of Khartum, the Mahdi was suddenly stricken with his last and fatal illness. He was succeeded by Abdullah, the present Khalifa el Mahdi, who has continued the policy of war and extermination of the unbelievers adopted by the Mahdi.

After the death of Gordon the Soudan was abandoned by the Egyptian and English governments, and only in the last year has any attempt been made to reoccupy the land. An expedition is now on its way up the Nile for the purpose of restoring the Soudan to law and order and the blessing of a civilized government.

That this can be effected without much expense and loss of life is not to be expected, but England has put her hand to the plow, and she will not turn back until the task is done and peace and order reign supreme.

A. O. HOYT.



ONE WOMAN'S WAY.

There is in Santa Clara Valley, California, a wealthy woman, Mrs. Mary Chenowith, who for many years has cured people by taking their diseases upon herself. She visits the sick, gets their ailments, and then gets rid of them. Mrs. Chenowith is a medium of rare powers. She has built a church on her estate. This church and herself are shown in the illustration.

THE BIRTH OF THE ROSE.

A thistle once grew near a lily,
A stately lily and fair,
And the wind swayed the one to the other,
And the spirit of love was there.

And unto the lily and thistle
A sweet little flower was born,
And the lily bent down to caress it,
And her finger was pricked by a thorn.

The blood that the pale, pure lily
In the joy of her motherhood shed,
Gave the sweet little stranger its color,
Gave the rose its beautiful red.

The rose that unto the lily
And unto the thistle was born,
By the lily was given its beauty,
By the thistle was given its thorn.
—Cleveland Leader.

THE LEADEN HEEL AT LAST ON SPAIN.

B. O. Flower in Nonconformist Writes the Foul History of That Nation in a Thousand Words.

A TERRIBLE INDICTMENT.

At the moment of writing when Spain is being rent with mutual strife, while American is celebrating the wonderful victory of Commodore, now Admiral Dewey, one is reminded of the striking description of the fall of Cardinal Wolsey by Froude. I know of no passage in the world's history when the picturesque and graphic words were so applicable as they are to Spain to-day.

"But the time of reckoning at length arrived. Slowly the hand had crawled along the dial plate; slowly as if the event would never come; and wrong was heaped on wrong, and it seemed as if no ear had heard the voice; till the measure of the circle was at length fulfilled. The finger touched the hour, and as the strokes of the great hammer rang out above the nation, in an instant the mighty fabric of iniquity was showered into ruins."

The lessons of history are so rich in suggestions and for those who are wise enough to live up to their highest ideals that I feel tempted to dwell somewhat on the long deferred retribution which is to-day falling on a nation which for cruelty, treachery, superstition and heartlessness has no equal in western civilization and indeed can only be compared with the unspeakable Turk in the modern world. The Spaniards are proud of the reign of Ferdinand and Isabella and during that time Columbus gave to Spain the western world. It is also from that period that the real downfall of the nation began. During that reign Spain "opened her own veins and let out her best blood" for not satisfied with the overthrow of the wonderful Moorish civilization she gained from Pope Sixtus IV the authority for the establishment of the inquisition for the extermination of Jews, Moors and Christians with the taunt of heresy. In four years after the establishment in the province of Castile alone, two thousand victims were burned to death. In 1492 the celebrated edict was issued against the Jews. The entire Jewish population were ordered to leave Spain within four months and they were not permitted to carry with them any gold or silver. It is of course impossible to say how much avarice and how much religious fanaticism entered into this supreme tragedy, but had the Jews been poor it is hardly probable they would have been proceeded against with such severity. Eight hundred thousand Jews, says the eminent historian Symonds, left Spain, some for the coast of Africa, where the Arabs ripped their bodies in search for gems or gold they might have swallowed. Others were sold as slaves, or had to satisfy the rapacity of their persecutors with the bodies of their children. Many flung themselves into wells and sought to bury despair in suicide. The Mediterranean was filled with famine stricken, plague bleeding fleets of exiles putting into the port of Genoa. They were refused leave to reside in the city and died by hundreds in the harbor, their festering bodies bred a pestilence along the whole Italian seaboard, of which at Naples alone, twenty thousand persons died." But it is needless to continue the narrative of the eminent historian. Enough has been said of this tragedy, and from the Moor and Jew the nobles and religious fanatics turned to the philosopher, the student and the patriot who was more a follower of

Christ than he was a champion for dogmatic theology. "The very life of the nation," says Mr. Symonds, "its industry, its free thought and its energy of character was deliberately and steadily throttled." The story of Spain in the new world has no parallel in the records of humanity and monstrous crimes. The peaceable and innocent no less than those who opposed Cortez, Pizarro and many other conquerors and colonial criminals whom Spain has ever loved to honor, were treated with like inhumanity. The hands of men and women were chopped off and the victims sent to their homes thus mutilated. Victims were slowly roasted and otherwise tortured to death in the attempt to make the victor secure where more gold could be found and even for pastime men and women were turned into a guarded enclosure while savage dogs almost starved to death were set upon them that the Spaniards might enjoy the pleasure of seeing them torn to pieces and devoured while yet they lived. These are some of the crimes related by Spanish writers who accompany the victorious armies. The crimes of Cortez in Mexico were only equalled by those of Pizarro in Peru, where one of the most wonderful civilizations ever known was wiped from the face of the earth. The awful struggle of the Netherlands followed in which the name of Philip and Alva darken the world's history and reveal cruelty and essential savagery strangely mixed with insane religious fanaticism unmatched in the annals of nations. And next came the slow eclipse. The great Armada vanished before the British seamen and the angry elements while slowly and at first almost imperceptibly the decline set in; a decline which reminds one of the history of Rome before her overthrow. One by one the rich possessions of Spain were lost. Her brutality and the cruel execution placed on her various possessions which led to frequent insurrections before freedom was reached and in many the struggles she has shown the same savage spirit. In the ten years' war in Cuba and again during the past three years she has proven by the cruelty inhumanity and immorality of her soldiers and the most popular officers that the Spain of to-day is in spirit the Spain of Ferdinand of Cortez and Pizarro and of Philip and Alva. The cruelty, the heinous crimes and the revolting outrages practiced by Weyler and his soldiers in Cuba have rarely been equalled and seldom, if ever eclipsed, even among the savage nations. And during all the years it seemed that the measure of iniquity would never be filled. True, the greatness and glory of the most powerful nation of Europe vaunted, but she lived on to continue her crimes until at last the hour struck, and from present appearances it would seem that the vivid characterization quoted from Froude was about to be fulfilled.

"LET US PRAY."

God spare us from greed
And of lucre the need,
From the unholy mind
That curses mankind;
The getting of gain
Though a brother be slain,
And all the base deeds
That avarice feeds.
O send us the wealth
Of true wisdom and health,
The divine love of virtue
And the virtues of love
And the angelic graces
That descend from above,
And elevate man as with heaven,
For of such is the kingdom of heaven.
R. G. Smith.

THE SPIRITUALIST'S HYMNAL NO. 2
(Words and Music)—By B. M. Lawrence,
M. D. Prices, 25 cents; postage, 4
cents; \$2.50 per dozen.

WAR AND PROGRESS.

Is war inevitable or indispensable to progress? As well ask: Is disease inevitable or indispensable to progress? Both war and disease are results, not causes. War is a disease of a nation, the culmination of intolerable conditions. Physical disease is the penalty attached to wrong conditions of living. The answer to both questions is, therefore, emphatically, No! Neither war nor disease is indispensable to progress, but obedience to moral and physical law is. Both evils can be avoided by cultivating peace and health.

The current philosophy extols war as, at times, desirable. Clergymen preach the gospel of manliness as exhibited in organized slaughter. Politicians exalt the sword and bullet if the temper of their constituents indicates belligerency. Merchants, with heavy stocks on a declining market, discern a method of relief from the war demand. The speculator rejoices in the opportunities which armed strife brings. It is the unthinking masses who suffer most, who furnish food for powder, whose opportunity is limited, and who are ground down by heavy taxes, and carried away by the catchwords "glory," patriotism" and the "flag," and hurrah for their own degradation.

To the historian "glory" is chiefly carnage, the letting loose of all evil passions, the subsequent legacy of pensions, taxes, trade restrictions and debts; worse than all, the war spirit which poisons the nation's youth is demoralizing.

Regard for the "flag" is well enough when admiration for it does not imply an "appropriation" or a "fetich." A flag deserves no reverence when it stands for wrong and outrage. No loyalty to one's country demands admiration for what in itself is execrable. A flag typifying humanity must ever command respect and love above any national bunting.

"In time of peace prepare for war" is a vicious maxim. Just as good, or rather, just as bad, are the injunctions: "In time of virtue prepare for vice;" or, "In time of sobriety prepare for a debauch." Violence begets violence; and whoever in time of peace prepares for it, simply prepares to hinder progress.

The incongruity between current war philosophy and that of Christianity would be best exemplified if we should christen our great war vessels, "The Golden Rule," "The Jesus Christ," "The Peacemaker," the "The Lamb," or with other names of that description. It would be hard to discharge murderous cannon under pennants flying those legends.

In conclusion, I would affirm that peace and not war is indispensable to progress, and that Universal Peace is not an iridescent dream, although, in view of rapidly passing years and hope deferred, we impatiently exclaim with the poet Tennyson:

"But we grow old. Ah! when shall each
man's good
Be each man's rule, and Universal Peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea.
Through all the circles of the golden year."

WILLIAM L. GARRISON, JR.

Two little tots of Hudson were
kneeling at their mother's knee saying
the Lord's prayer, says an exchange.
The oldest one was repeating after his
mother, and when he reached the pas-
sage that reads, "Give us this day our
daily bread," what was the mother's
astonishment when the little tot ex-
claimed: "Hit him for pie, Johnny;
hit him for pie!"

THE NEW TESTAMENT OCCULTISM—
By J. H. Dewey, M. D. \$2.00.



BIRTHPLACE OF SPIRITUALISM.

THE JUBILEE.

From accounts given of the great jubilee at Rochester, N. Y.—the semi-centennial of Spiritualism—a more notable event never occurred in that center; perhaps not in this country. The reformation in Europe opened a vista to the hopeful which surpassed their grandest expectations. Then what may we hope for? The very acme of civilization compared with the present, and which, in a general term may be called universal brotherhood! If not in the extreme of interpretations, at least to the extent of making civilized nations near enough akin to relegate warfare to oblivion—to an impossible undertaking.

New York is withal a great state—the most notable events in history having occurred—aye, generated there. Spiritualism is perhaps the greatest for lasting effects. Hydesville, like the Bethlehem of Judea, was the birthplace of the event; but Rochester was the Jerusalem of its principal enactment. Here the concourse assembled to celebrate the day—the fiftieth anniversary of the spirit rap, which answered the great problem of immortality, assuring the doubter of its verity. Never was there a greater assembly of minds dominated by one thought congregated in our time—minds governed by one known fact, and that a mere belief by others who have civilized a large portion of the world. If a mere belief in immortality is a factor in

civilization, what must a knowledge of the same do? Its effects cannot be estimated. Spiritualists have a great work before them, and an easy task compared to past reformers and pioneers of new ideas. They have but to present their philosophy in proper form, exercise a little judgment in its delivery, and they attract believers—investigators. They have but to uphold their newspapers and all will go well. Of course, nothing is achieved without sacrifice. But this is not wanting in many respects—though there are many derelict in duty—perhaps unconsciously so—having not yet awakened to the gravity of the real situation and that they own a priceless jewel, which they do not know how to set to advantage. But time and experience will make all things right, and the Rochester jubilee will prove itself the law center put into action for future building of a new temple of light that will illuminate the world wherever civilization is ready to receive its rays.

A notable feature at the centennial was the welcome given the Spiritualists by the citizens of Rochester and the exceedingly fine address delivered by Mayor Warner at the opening of the first session.

Most of our own prominent speakers were on hand and took part in the exercises at one time or another during the week. Among these were Lyman C. Howe, H. D. Barrett, Mrs. C. L. V. Richmond, Mrs. C. F. Weatherford,

Mrs. Anna L. Robinson, George P. Colby, Mrs. I. W. Kaynor, Dr. F. L. H. Willis, Will C. Hodge, Mrs. J. H. Jackson, Rev. A. J. Weaver, Mrs. Maggie Waite, Dr. Dean Clarke, Mrs. L. F. Prior, Dr. J. M. Peebles, J. J. Morse, Mrs. Carrie Twing, Moses Hull, Mrs. Russeque, E. W. Sprague, Mrs. Clara Watson, G. W. Kates, Susan B. Anthony, G. A. Bacon, Mrs. R. Wolcott, O. A. Edgerly, Mrs. Tillie U. Reynolds, Dr. E. A. Smith, Hon. D. P. Dewey, and others.

Following are excerpts from some of the addresses:

Mrs. E. L. Watson, in her Rochester address, alluding to a reference made to an exposure of Spiritualism on the Lyceum stage ten years ago by Kate Fox Jencken, one of the original Fox sisters, said that if she were to believe that the "Rochester Knockings" were the beginning of Spiritualism, she would be inclined to doubt the matter altogether.

But, said Mrs. Watson, Spiritualism does not rest on physical phenomena of fifty years ago. There is the testimony of inner self since the days of Plato. It does not depend upon the testimony of Moses, Elijah, Jesus, Peter or Paul, but upon the testimony of latent human nature. It opens up a pathway not only in this world, but in all worlds. Spiritualism is the religion of the home. There is hope that some day all the world may have a religion that satisfies not only the needs of the heart but the mind as well.

J. J. Morse, of London, England, the representative of the British National Spiritualist Association at the Rochester jubilee, said:

"I have come a long way, but the distance has been wiped out, the perils of the deep forgotten, and I rejoice to be with my brothers and sisters of America under the stars and stripes. I have reason to be proud to be born in time to be a Spiritualist. I am also proud to say that I have made four visits to this great and glorious country. I am proud to be an Englishman, as every Englishman should be, but I am proud to wear the stars and stripes over my heart. I am the unfortunate representative of the Spiritualists across the sea, and I bear the credentials of that society, among which I am proudest of the resolution passed in Manchester on Good Friday, when we celebrated the fiftieth anniversary. It was passed and indorsed, and I was asked to bear to the friends in Rochester our greetings. No city ever took a nobler revenge for a mistaken policy than your mayor has extended us to-day in his hearty welcome. Our people are one with you; they have the same desire to uplift humanity."

Will C. Hodge, of Chicago, spoke on the subject, "Shall We Have a Declaration of Principles?" Mr. Hodge began by stating that as a Spiritualist all he wished to do was to learn his relationship to the world and his fellow men and live the best life he could determine upon. He said Spiritualists had

a new conception of God. He preferred to call God Nature, the wonderful power hidden in the song birds, the sunshine and the blossoming flowers. "Some people call this force the overruling power," he said, "but I prefer to call it the inner ruling principle."

"The one grand feature of Spiritualism," continued Mr. Hodge, "is that we can disagree. We are not chained to any dogmas. We number hundreds of thousands and each one of us has his own conception of Spiritualism. And this must be so as long as we are differently organized, and consequently must hold different opinions. The trouble with the religions of the past has been that they have attempted to force people to move in a certain rut. The best thing in Spiritualism is that we don't agree. It came to us without the injunction, 'Thus saith the Lord.' Spiritualism bids you first to understand and learn the principles of Spirit phenomena and then to work out your own salvation in your own way as best you can."

"Spiritualism cannot get along without education. It is a mistake to think that Spiritualism will do all and we need not do anything for ourselves. A good musician can not properly show his talent on a poor instrument. He must have his instrument in perfect tune. Our mediums should do the same for themselves. As instruments of the truths of Spiritualism they must put themselves in perfect attune with the spirit life. The music of the spheres can come only through brains."

"Disbelievers in Spiritualism declare that we have built no church. But I say that if we improve in the next fifty years as we have in the past, we can buy churches a great deal cheaper than we can build them. We have no almshouses, jails and penitentiaries because we have no use for them."

"We must not forget the children in our declaration of principles. The only thing I think we must do in this respect is to keep the children out of other institutions. Every child is naturally an infidel and would not grow up with old orthodox ideas and monstrous dogmas if not instilled with them from youth."

"Spiritualism means everything that tends to the betterment of human conditions. It is not another narrow, miserable sect. I say we should have a declaration of principles. I think they may be summed up in this, 'Salvation is the result of individual effort and eternal progress is the destiny of the human soul.'"

THE DOCTORS HAD NO EXPLANATION.

The Rochester, N. Y., Democrat thus describes the "fire test" as given by Mrs. Isa Wilson Kaynor at one of the sessions of the jubilee meeting:

Mrs. Kaynor was presented by the chairman, Mr. Barrett, who also invited any physician in the audience to come upon the stage. A committee was appointed composed of the chairman, Mr. Barrett, W. C. Hodge, Dr. F. L. H. Willis, all Spiritualists; Dr. S. H. Linn, Rochester, and Dr. Paul Gibier, of the Pasteur Institute, New York. The two latter are not believers in Spiritualism. Besides these mentioned, by request, representatives of the Herald and the Democrat and Chronicle were present on the platform, and closely watched the performance.

Mrs. Kaynor first washed her hands and face in soap and water before the audience, then she allowed the committee to examine them. She had previously addressed a few words to the audience in which she said that she is quite unconscious of what she does, and that she puts herself in the hands of the committee. There were placed on a small table two lighted lamps,

with ordinary chimneys, and the medium stood for a moment with arms extended and looking up as if invoking divine assistance. A blank look came over her face for a moment, then she seated herself before the lighted lamps, and began talking to them as if they were intelligences. The reporter tried in vain to make sense of what she said, but it sounded like no known language. Dr. Linn said he speaks four languages, but it was nothing he has ever heard spoken. It was later learned that the language, if it is anything more than gibberish, is unknown, but it is supposed to be Chaldean, as the woman claims to be under the control of a Chaldean fire worshiper. She spoke in a caressing, cooing voice, as one would use to a child, sometimes changing the tone as if in reproof or anger. The lamps were turned up high, and Mrs. Kaynor placed her hands over the top, closing her fingers around the top of the chimney, and holding it there for several seconds. When she commenced her pulse was 110, but her hands felt cool to the touch. She grasped the chimney at the hottest place, took it off, and handed it to the committee, but it was impossible to grasp it as she did without being severely burned. Then she passed her hand and even the lace of her sleeve through the live flame without sustaining injury. A reporter handed her a dollar bill which she folded and passed slowly through the flame without it being scorched. The doctors on the stage tried to handle the chimney in the same manner as the medium, but it was too hot for them, and Dr. Gibier twice dropped it on the floor in his attempts. She held the hot glass against her cheek for 58 seconds without apparently any ill effects.

After the woman came out of her trance or whatever the condition, she offered her hands for examination, but there was no indication of any blister or burn. The only thing noticeable was that the down on the back of her hand was slightly scorched when a magnifying glass was used.

The physicians present had no explanation to offer of the phenomenon, but one of them present said that he is acquainted with a man living a short distance from this city who can handle fire in the same manner as Mrs. Kaynor.

SPIRITUAL VIBRATIONS.

The ignorant often mistake modesty for pride.

Disease is nature acting on our discordant forces and straightening them out.

Much evil could be averted if we were permitted to tell each other the truth.

Love laughs at the pranks of a conventional animosity—falsely called principle.

The greater must bear the calumny of the lesser souls. Poodles bay at mastiffs because their greatness annoys them.

Many gain and others are robbed of vitality where they least suspect it. We give and take according to circumstances.

Charity covereth a multitude of sins; for it can forgive mistakes, overlook the little weaknesses of humanity, control envy, overcome its prejudices and feelings of resentment against the world generally.

To the sensualist the world seems dark because he lacks the inspiration to appreciate its beauties. To the prejudiced humanity seems dark because he lacks the charity to sense the good side of human nature.

OUR MATERIALS FOR A DECLARATION OF PRINCIPLES.

(By J. M. Peebles, M. D.)

Negatively—We do not believe in the jealous, angry human-shaped God of sectarian churchdom; we do not believe in the fall of man in the garden; we do not believe in total depravity; we do not believe in the plenary inspiration of the Bible; we do not believe in the Athanasian Trinity; we do not believe in a personal devil; we do not believe in the Vicarious atonement; we do not believe in a future general judgment; we do not believe in the resurrection of this physical body; we do not believe in future endless Hell torment; nor that the keys of the Kingdom of Heaven were ever trusted to any priest or pope.

Affirmatively—We believe the foundation stone of Spiritualism to be Spirit—Spirit, manifest as life intelligence and energy through all matter by fixed methods—fixed laws—the laws of nature.

We believe man to be the crowning work of nature's processes, physically connected with all the lower orders of creation, and spiritually related to spirits, angels, and the Infinite Spirit.

We believe man to be a trinity in unity, constituted of a physical body, a spiritual body (or soul) and the conscious spirit; the spirit being the real man.

We believe that death is simply a release—a shedding of physical mortality, and that the resurrection is the raising of the spiritual out of the decaying physical body.

We believe that spirits have spiritual bodies in the future life and, being conscious identities with memories and reasoning faculties, can and do, under proper conditions, communicate through natural law with the mortals of earth.

We believe that the spirit-world is here and everywhere, and that with us walk (all unseen), our sympathizing friends, aiding and impressing us at times from their higher planes of wisdom.

We believe that these spirit spheres, more conditions than far off localities, are as diversified as are human intelligencies, and that at death each enters the sphere that his mortal life and moral conduct has fitted him for.

We believe that punishment and compensation naturally follow the violation of law in all worlds, and that the heavens and hells are conditions rather than fixed localities in far-away space.

We believe that salvation is of works rather than of faith or of grace each earning the heaven that he necessarily inhabits in the next stage of existence.

We believe the divine atom, the Ego, is a finite god incarnate, and, we believe in the brotherhood of the human race—that the last in the line of evolution, has in him, all the possibilities and potencies of the angel, and the archangel.

We believe in the personality of God; predicting that personality not upon shape, avoirdupois, or any form of anthropomorphism; but upon consciousness, will, and purpose. J. S. Loveland wisely said, "An impersonal God is no God at all."

We believe that Guatama Buddah, Socrates, Plato, Jesus and others of those grandly inspired souls of the past were leaders of human thought, the Messiahs of the ages and helps to human advancement.

We believe in maintaining under all circumstances our conscious selfhood, accepting spirit messages not as final authorities, but as helps touching this life, the life to come and the higher homelands of Heaven.

We believe in the wisdom of employing regular speakers; in sustaining lyceums; in building up educational institutions and encouraging home-circles in the place of public, promiscuous seances, and in living such just, upright and ennobling lives as will make a paradise here and now.

In expressing the above beliefs, I am speaking only for myself. Facts are not truths. Beliefs are not principles. I mention the above facts, beliefs, truths, theories, as possible helps in the construction of a broad, grand declaration of principles, that the world may know something of what Spiritualism stands for.

THE REVIEWER.

"Poems, by Edmund S. Holbrook, Chicago," is the modest title to a little volume just issued for Miss Florence Holbrook under the direction of Way and Williams.

Judge Holbrook passed to spirit life recently, and these poems may justly be regarded as the flower of a protean career extending back to the days of Garrison, Phillips and others who fought the skirmish line which preceded the struggle for the abolition of slavery. It is not often that so many noble qualities are found in a single nature. Mr. Holbrook was lawyer, jurist, soldier, poet, and of course Spiritualist. He was also a Democrat and personal friend of Abraham Lincoln.

What, then, ought one to expect from such a character manifesting in the guise of a poet? The answer is to be found in the excellence of this volume. It is divided into devotional, patriotic, and personal poems, with an appendix of some forty pages containing many later and valuable gems. We know of no better way to allude to the work than to say that it is a reminder of Gerald Massey. Like all true poets, Judge Holbrook was a true prophet. He sings the matin, not the vesper hymn of poor mortality. The book is elegantly bound and finished.

The World Beautiful. Third series. By Lilian Whiting. Boston: Roberts Brothers.

The best recommendation to be made for this valuable series of writings is the charm which accompanies the name of the writer. Lilian Whiting has gone, and has taken Spiritualism with her, where few if any writers have found a welcome. Yet she has been received and read by millions. Her contributions to the big dailies during the past few years have earned for her a unique place as an advocate of Spiritualism. The Third Series of the World Beautiful is a handy volume of 245 pages, which no one can read without feeling that he has been lifted nearer to the upper lights of inspiration. He must feel richer and happier for having done so.

WAR SOUVENIRS OF VALUE.

Our readers will have noticed in last issue an announcement of the Leonard Manufacturing Co. offering sets of Naval Souvenir Spoons. This concern is the same that advertised in '93, '94, '95 and '96 sets of World's Fair Souvenir Spoons. Our readers will receive something for little money that will not only be treasured as an emblem of patriotism, heroism and mercy, but will find the little gems of excellent service for practical use. Not one of the readers should neglect to read the advertisement on page 16 and then order, according to the number of friends to be remembered in a happy and timely manner.

THE RELIGION OF MODERN SPIRITUALISM—By Dr. William Cleveland. 36 cents; postage, 14 cents.

PSYCHIC POWERS — SPIRITUAL EXPERIENCES.

(By G. B. Stebbins.)

In the autumn of 1873 I visited Rev. Linus Paine of Friendship, Allegheny county, New York, a veteran Universalist preacher. He has had some remarkable experiences, of which I give two, as noted carefully from his words at his own fireside. He said:

"About 15 years ago I was riding on horseback between Spartansburg and Townsville, in Crawford county, Pennsylvania, when I plainly saw Joseph Phelps, a leading Universalist, some 80 years old, whom I well knew, passing along by my side, on foot, and easily keeping pace with my horse, slow or fast. He told me he died at South Danville, Steuben county, N. Y., and soon disappeared. In about 10 days news came of his passing away just before the day and hour on which I saw him."

Again he said: "About 20 years ago I was stopping in Eddyville, Cattaraugus county, N. Y., and riding one pleasant autumn afternoon in my sulky, some two miles east of Rutledge, in the same county, when I saw my niece and son, one on either side of the road, passing or floating along just above the ground, and keeping easy pace with my own motion. In this case, as in the other, I was in a very happy and tranquil state, so that the sunlight seemed to shed new glory on the landscape, and my thoughts were rich and spiritual; but the persons whom I saw were not at all in my mind, yet their coming seemed natural and pleasant, and did not disturb me at all, while the impression made was vivid and indelible, just as clear now as on the days when these things occurred. My niece said to me that Dr. Elijah Baker, an old acquaintance, died at Canton, St. Lawrence county, N. Y., and that his funeral sermon was preached by Rev. Mr. Pettybone, a Presbyterian clergyman, whom I did not know. On reaching Rutledge I found a Universalist newspaper, in which was the report of the death and the funeral of Dr. Baker, confirming in every particular what my niece had told me. In both cases my supernal visitors remained with me while traveling about a mile."

These are not miracles, but natural results of the opening of the inner vision, and of the power of spiritual beings to become visible under fit conditions, and to rouse our torpid faculties to a sense of their nearness and intelligence that we may come to know ourselves better.

A woman eminent in worth as well as in position in Washington told me of going to a magnetic healer for treatment, getting no lasting relief from the ailment she hoped he might help, but being permanently and perfectly cured of deafness and pain in one ear. Was this from some magnetic virtue in the operator, or was he also helped by some spirit in his healing? A rational study of psychological laws, healing gifts and spirit aid would give light on "faith cures" and "prayer cures," and save a good deal of foolish credulity and of skepticism as foolish.

At E. V. Mansfield's, in New York, I wrote four messages, each of from one to four questions, at his table while he was at the other end of the room; folded them inside the long

sheet so that the paper was four times around them; pasted them with gum and then called him. He sat by the table, laid his left hand on my folded paper, held a pencil over his paper in his right hand, and soon began to write rapidly, tossing his manuscript to me when ended. All the while I sat within six feet, and the papers I had folded were not out of my sight a moment; yet each question was answered in its fit order, one after the other, the replies clear and characteristic of the persons whose names were signed to them. I had addressed my queries as I would write a letter to a friend on earth. In one case a question to a woman was answered by another woman.

At Moravia, New York, in the seance room of Mrs. Andrews, I saw a brother of my wife, who passed away years before, asked a stranger next me to describe the person just visible to us both, and she gave color and style of hair and beard, and cast of features exactly as I had seen them—proving it to be an objective reality and no subjective vision of my own dazed brain.

Coming home from a visit at Grand Rapids, years ago, wife and myself stopped at Lyons. We spent an evening at the house of Dr. Jewett, and had some interesting experiments to test the fine psychometric powers of Mrs. Jewett. I stepped across the yard into the next house, opened our trunk, reached down into a corner and took out what I supposed was a piece of gypsum from the Grand Rapids plaster beds, which was wrapped in paper, as were several other specimens. Without unwrapping or telling what it was, it was handed to the psychometrist, who sat quietly and held it against her forehead, being awake and fully conscious. We expected her to describe the plaster beds, but she told of the slow formation of a sort of crystal, of rushing water, of the stone under the water—all to our surprise until I opened the specimen and found it a limestone geode—crystallized in the limestone bed from whence it was taken, which I took from our trunk by mistake. Psychometry—the finer inner sense—was right, and told its story against our expectation. This was no chance hit, for other tests were equally good. The delicate influences of nature, and our own interior discernment, are very wonderful!

At Onset campmeeting, I sat at table for several meals at the restaurant opposite a gentleman who made intelligent inquiry as a looker-on might. At last, as we happened to pass out together, he asked me to walk with him, turned into a path in a grove and told me he was the clergyman of an orthodox parish in a large town, gave me his name, said he was out on his summer vacation, and had come there, unknown to any one, to study and observe the alleged facts of spirit-presence, in which he was deeply interested. He may never tell his parish of that visit, but they will wonder at a new warmth and light in his ministrations.

Many such there are who think much, yet say little or nothing; sometimes fearful and sometimes kept back by the poor folly and fraud they see among noisy and shallow Spiritualists. The timid are to be pitied. For the folly or fraud that some make an excuse for keeping silent the

more's the pity that it exists; but foolish and knavish professors are everywhere, and their abuse of a good thing is a very poor reason for not saying that the thing itself is good.

The wide world is open to clergy and laity, to orthodox and heterodox, who can find a "better way" to investigate the truths of spirit-presence and be blessed by the divine philosophy to which they lead. Take our truth and fling away the rubbish. That truth you need. Studied in the light of such rational psychology as is only possible with the Spiritual philosophy, and the facts which illuminate it, we see how open to Spiritual influences have been the great religious reformers of the past. With a brave heart true to the light within, light comes from the spirit world.

CHARLES WESLEY.

was the poet of early Methodism, as his brother John was its preacher and apostle. An early life of Charles tells how he would leave the white horse he rode in his old age in front of his house and come in crying out, "Pen and ink! Pen and ink!" and with these would write out rapidly one of his hymns, and then salute those present and read what had come to him while thus possessed by his inspiration.

His ministry was solemn, awakening and tender. "When in health and under the influence of the spirit, as he often was, he was fluent and powerful. If his thoughts did not flow freely he was very deliberate in the pulpit, making long pauses as though waiting for the spirit's influence." His biographer tells us also that in such cases he usually preached with his eyes closed, fumbled with his hands about his breast, and his whole body was in motion—all in a manner quite like that of a medium when well or only imperfectly influenced and helped. In his last hour all was peace. "With his hand lying in his daughter's, the old saint passed home so gently that the watchers did not know when the spirit fled."

Afterwards it was found that at the same hour John Wesley was in Shropshire preaching with his usual spiritual fervor to a great audience, and at the moment of his brother's death he and his congregation were singing Charles Wesley's hymn:

"One army of the living God,
To His command we bow;
Part of His host have crossed the flood,
And part are crossing now."

GILES B. STEBBINS.

NOVEL MAIL DELIVERY.

In Geneva a novel system for delivering letters in high apartment houses is to be tried, says Scientific American. On the ground floor is arranged a cabinet having as many compartments and boxes as there are floors in the house. When a letter is deposited in any box, it makes a contact which rings a bell on the corresponding floor. The bell can only be stopped by the removal of the letter. The same current that rings the bell opens a valve connected with a water tank in the top of the house. Here are located cylinders attached by cords and pulleys to the letter boxes, and so arranged that when they are filled with water they will serve to haul up the letter box and its contents to the proper floor. When the box arrives the letter is automatically dumped into a stationary receptacle and at the same time the cylinder is discharged of its water. The letter box then descends to the lower floor, the bell stops ringing and it remains in position waiting for the next visit of the postman.

A GHOST STORY.

The Death of the Dissipated Lord Lyttleton a Century Ago.

Lord Lyttleton, in the winter of the year of 1778, had retired from the metropolis, with a party of his dissipated companions, to profane the Christmas at his country house, Pit Place, near Epsom, in Surrey, says London Household Words. They had not long abandoned themselves to the indulgence of their dissolute orgies, when a sudden and unexpected gloom was cast over the party by the extraordinary depression of spirits and dejection of countenance which were observed to take possession of their host. It was in vain that he attempted to silence the inquiries of the guests on the subject of his dejection. They were convinced that he was ill, or had met with loss at play, or was crossed in love; and his denial of all these imputations only excited a more eager curiosity to be informed of the origin of his depression. Thus urged, he at last determined to reveal the secret that so painfully distressed him.

The night before, on his retiring to bed, after his servant was dismissed and his light extinguished, he had heard a noise resembling the fluttering of a dove at his chamber window. This attracted his attention to the spot, when, looking in the direction of the sound, he saw the figure of an unhappy female, whom he had seduced and deserted, and who, when deserted, had put a violent end to her own existence; she was standing in the aperture of the window from which the fluttering sound had proceeded. The form approached the foot of the bed—the room was supernaturally light, the objects of the chamber were distinctly visible. Raising her hand and pointing to a dial which stood on the mantelpiece of the chimney, the figure, with a severe solemnity of voice and manner, announced to the appalled and conscience-stricken man that at that very hour on the third day after the visitation his life and sins would be concluded, and nothing but their punishment remain, if he availed himself not of the warning to repentance which he had received. The eye of his lordship glanced on the dial, the hand was on the stroke of 12. Again the apartment was involved in total darkness, the warning spirit disappeared, and bore away at its departure all the lightness of heart and buoyancy of spirit which had formerly distinguished the unhappy being to whom the tremendous summons had been delivered.

On the succeeding day his lordship's guests, with the connivance of his attendants, had provided that the clocks throughout the house should be advanced an hour, without the imposture's being discovered. Ten o'clock struck—the nobleman was silent and depressed. Eleven struck—the depression deepened, and now not even a smile indicated him to be conscious of the efforts of his associates, as they attempted to dispel his gloom. Twelve struck. He returned to his chamber, convinced of his security, and believing that the hour of peril was now past.

Lord Lyttleton's guests remained together to await the completion of the time so ominously designated by the vision. A quarter of an hour had elapsed—they heard the valet descend from his master's room; it was just 12. His lordship's bell now rang violently; the company ran in a body to the apartment; the clock struck 1 at their entrance, and the unhappy lord lay extended on the bed before them, pale and lifeless, and his countenance terribly convulsed."

THE PROTOTYPE OF STRATEGY.

I have seen the ants in gathering food,
Like Titans lifting twice their weight,
Each its comrade understood—
Their language I can not translate.

Whatever they attempt to do,
Whatever duty to fulfill,
There is harmony in all the crew;
They act as by a common will.

Co-operative life's resolve
With them is nature's law;
They have no theories to solve—
No statutes with a flaw.

To one common end
A nation lives or dies,
And each is enemy or friend
In all the word implies

In peace or war they clearly prove,
Sagacity of insect life.
On tentless fields their armies move,
In order, to heroic strife.

They mass, deploy and charge
As well as any soldiers could.
When they quit the battlefield
The victory is understood.

I've seen a column hurrying on,
When met by a superior rank,
Deploy around a sheltering stone
And fall upon the weaker flank.

I've seen them charge with rarest skill,
But never from the fields retreat—
With them to conquer is to kill;
Death alone is their defeat.

I sometimes thought that General Grant
Had added to his battle lore
By studying the martial ant—
Who conquers or who fights no more.

I never heard their battle yell,
Nor vocal sound of victory chant—
But I have seen and marked it well,
True courage in the warrior ant.

No commissary store need they,
Nor arms—save those their nature's grow.
The army which survives the fray
Feasts upon the fallen foe.

With savage instinct they combine
Economy with cruel gain;
In this it seems their tactics fine
Were studied well by Spain.

All human wars, with maddening moan,
In settling what men call right—
But copy what the ants have known
Since nature taught them how to fight.

If men would copy them in peace
As much as they do in the breach,
Our mortal wisdom would increase
By what the little ants can teach.

J. Marion Gale.

ABOUT A CARBUNCLE.

Say I have an obtrusive carbuncle on my nose. I call in the Christian Scientist who administers "a high attenuation of truth." My belief in the carbuncle disappears, and with it goes the carbuncle, too, so far as I am concerned. It may be that I look in the glass and perceive no carbuncle. The Christian Scientist takes her fee and leaves me. In comes my friend Brown, and greets me with, "Hullo! old man; you have got a nose on you!" or some such vulgar and inconsiderate remark. I endeavor to assure him that he is mistaken, and that the carbuncle is a creation of his diseased imagination. But Jones and Robinson speedily turn up, and accost me in similar terms, until my mind becomes impressed with an uneasy suspicion that all is not as it should be with my nose. The morbid delusion of my friends extends to me.

I take up the glass again, and there, sure enough, is the carbuncle as large and angry as ever. Under these circumstances, it seems a clear waste of money to pay a Christian Scientist to cure my carbuncle, unless the fee is to include the treatment of the whole circle of my friends, and, indeed, of any one whom I may meet by chance in the street. I rather fancy that the Scientists have met with this difficulty in practice, for I find that in many cases which they have taken under treatment it has been a sine qua non that the patient should be isolated from communication with everybody except the physician.—London Truth.

HUMAN BAROMETERS.

All sensitives are more or less affected by the weather, and many in advance of changes. But the more sensitive the more he or she can both enjoy and suffer according to the pressure resting on the barometer.

Nothing is sweeter than a calm spring day to the sensibilities of a medium who is well enough to appreciate it; and nothing is more delighting than to sit under hanging boughs, surrounded by variegated nature's greens. Either is inspiring and bring forth effects compatible with the pressure.

Poetry is frequently the effect of a foresty environment; a higher philosophy, cheering to the saddened soul, the effect of fine weather. The reverse brings a harder philosophy—of severer tendency—in rough weather; and often pessimistic if the writer himself be ill in conjunction with the weather.

Bad weather is discord in nature's life impulse. It is sick, just as man becomes sick by causes compatible with his fundamentals. And this has its bad effect on sensitives—even though they be comparatively well. But will power in conjunction with sensitiveness often makes men positive to the weather, and they may ride over it as powerful vessels ride the ocean waves. This, however, is the exception. On the other hand, the negative ones feel disturbed with the weather, and often harrassed, restless, discontent, melancholy—all effects specifically generated from their characteristics. By observation we can read character according to the effect that weather has on those easily influenced; and self-study may be greatly aided by the same notation. Feeling disturbed or agitated points to some discord in the emotions as, pride, selfishness, vain-glory, prejudice, etc., and discontent points to some physical ailment superinduced by intemperance or lust, and often to a still existing passion of that order. But melancholy, gloominess, dolefulness or depression and despair point to some of the first named in conjunction with the last as combination evils, or as having of both kinds.

Virtues manifest in all kinds of weather; for the aim of man is to become positive to matter, and goodness or purity leads to it. The more virtues in opposition to his inherited or acquired vices, bad habits, etc., the higher he rises above meteorological influences, and thus begins his spiritual career while still in the body; and sensitives are the first moving in that direction; for sensitiveness is the cue to a higher development, of which the wise take advantage, and the unwise fail to do—being all the better for the one and the worse for the other. Like mediumship, it must be utilized for good purpose, or it is a dangerous toy to the possessor. And yet all must meet it, for it is the transition period of human life from the material to the spiritual; and all must suffer or enjoy it at one time or another no less volens, and choose between pain and joy according to the life he leads.

MRS. J. C. AYER.

The cable dispatches recently announced the death in Paris of Mrs. J. C. Ayer, widow of the famous patent-medicine manufacturer. She was the richest, best known woman in Paris, had the costliest diamonds, the largest number of gowns, the finest horses and carriages and spent more money than any woman in that city. Her wealth was estimated at over \$15,000,000, and she managed to spend every



cent of the income. Most of her expenditures were for the gratification of her love of display. She purchased one of the most magnificent private palaces in Paris, located in the aristocratic St. Germain quarter, and furnished it at a fabulous expense. It is said that she never appeared in public twice in the same gown; that she purchased from 200 to 300 costly dresses every year, and that she never gave one away, but when it was once worn it was placed upon a wire dummy and set up in one of the rooms of the house, where she could look at it and enjoy its beauties herself. Her appearance was as peculiar as her eccentricities. In her desperate fight against death and age, she employed a small army of attendants. She had a skillful physician employed, whom she is said to have paid 25,000 francs a year for his exclusive services. He examined her carefully every morning and evening, and gave her remedies for the slightest symptoms of an ailment that he could perceive. She had a masseur from Sweden, who rubbed her twice a day; she had a maid who did nothing but paint her face and her eyebrows. Like the wife of Nero, she bathed in milk. So rich a woman could not, of course, escape adventurers, but Mrs. Ayer was a shrewd woman and impervious to their blandishments. At one time it was reported that she was engaged to Don Carlos, the pretender to the Spanish throne. Mrs. Ayer was a genuine Yankee. She was born and bred in Lowell, Mass., and married Dr. Ayer while he was a drug clerk in that city. Dr. Ayer's first medicine was the cough remedy made popular by him under the name of Cherry Pectoral, which proved so profitable that he abandoned the general drug business and went to compounding patent medicines exclusively. Mrs. Ayer went to Paris because she could not secure the social position she sought in this country.—Ad Topics.

Upon reading the above the natural inquiry will force itself upon the mind, "What is the state of this woman in the spirit life?" From the many records furnished by spirits this answer is quite easily given. She will be a low spirit, who has lived upon the work and toil of others, and added little or nothing to the stock of good in this world by her own efforts. To those who understand the subject, it may be stated further, that to be enabled to advance in the spirit life Mrs. Ayer will have to work out her own salvation, and that not through pleasant places.

To lecturers on the Spiritual rostrum the above recital of the life of a worldly woman will furnish the text for a hundred sermons.

T. E. HANBURY.

A CALL.

All Spiritualists of Washington are requested to meet in Tacoma, June 22-23, to organize a state association, auxiliary to the N. S. A. Delegates will be entertained. Write for further information.

FRANCIS A. SHELDON.
State Organizer, Chehalis, Wash.

TRIALS OF MEDIUMSHIP.

Some of the most gifted mediums, and some of the most accomplished observers, have been obliged to pay a heavy penalty in the shape of scurrility and slanders hurled against them. Much more sensitive than Röntgen rays is the organism of the medium. Were it not so, he could not be a medium; and the higher the phase of mediumship the greater the sensitiveness of the nervous system. Far too often the possession of these spiritual gifts has meant martyrdom. The ignorant and the bigoted (ofttimes belonging to learned societies) have extended their prejudice, their malice and hate, to injure and malign the poor medium. A rich gift is being offered to the world—not that any change has been worked in the constitution of our being, not that a miracle has to be performed. It was at our doors long ago, but we had no eyes to see it, no heart to desire it, or no hand skilled enough to take it up. It is as real as the other good things that have come to the world in recent times, and given by much the same methods. Most of our discoveries have been flashed in upon us, and our faculties used to bring the ideas to practical use. What belongs to the world of matter we readily welcome, but what belongs to the spiritual realm we shut out. It is the old battle: a repetition of the poisoning of Socrates, the crucifixion of Jesus, the burning of Bruno. Mediumship is the key that unlocks the world's mysteries. It is in vain we say that the prophets, seers and great teachers, belonging to all religious systems, were but mediums, that every discovery in science has been revealed through a medium, that the world will take nothing of the personality of Jesus, and will wrangle for ages about him, till its eyes are opened to see that he was simply a medium! The light of spiritual phenomena is now being flashed on the world; it will yet lift many from the mire of materialism, and free others from the effect of the opium of religious superstition. It will become one grand event in the world's history, and will give an imperishable lustre of glory to the nineteenth century.—

JAS. ROBERTSON.

THE LAW OF RETRIBUTION.

Few Spiritualists even understand fully the extent their present lives have to do with the future. Some reap the fruits of their sowing while yet in the flesh while others do not encounter results till after the change called death. The law of retribution has to be fulfilled; each has to bear his own burdens and work out his own salvation. See to it that your deeds in life are such that you will not have to spend years undoing the past. Your own conscience is the God within, pointing out the right from the wrong. Do all the good you can for others; live upright, honorable lives, and your future garments will be white as snow and your joys be those of the blest. Now is the time to weave the threads, so they shall be bright and fair.—Philosophical Journal.

Entered at the Postoffice at Columbus, O.,
as Second-Class Matter.)

Light of Truth

IS ISSUED EVERY SATURDAY BY
The Light of Truth Publishing Co
305 & 307 North Front St., Columbus, Ohio.

VOL. XXII., JUNE 11, 1898. NO 24.

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AFTERMATH.

It has come and gone. Time's plod in eager anticipation turned to winged Mercury in participation and the jubilee has fled to "The Valhalla cloisters of the ever living years."

Now the query, Qui Bono? and it is answered by saying incalculable. The good and worth of the great conclave in point of Spiritual awakening are beyond our poor measure.

From reports at hand the indications are that the lack of funds caused serious concern, and failure in a financial sense must be written of it, unless some generous donations were made at the eleventh hour. But what was lacking in this respect was more than made up in mental pabulum and true spiritual wealth. From this standpoint the jubilee at Rochester will go down in history as the greatest event in Spiritualism.

There was a noticeable absence of acrid flings and vituperative inuendo in the press reports. Persons familiar with the early day Spiritualism in Rochester will appreciate this change for the better. If there were anything wanting to prove the oft repeated assertion that Spiritualism is steadily advancing in those channels which challenge the attention of the thinking, inquiring and hoping classes, this attitude of the newspapers furnishes it.

Again, we have to record the cosmopolitanism of our philosophy as regards adherents. From all over our own country there journeyed people or written greetings to the fair Flower City. Not only this, but representatives from many foreign countries were there, and letters were read bearing the names of renowned men in Europe, Asia, Africa, Australia and the islands of the sea. Patriarchs and students were there and vied with each in giving forth some thing for the good of all. Compare such a gathering with the hunted and slandered Fox sisters 50 years ago in the same city. It is too early to write a consensus of what has been accomplished by this jubilee. Perhaps it never will be written, but its spirit will reveal itself in the outworkings of the coming years. It is sufficient for the time to chronicle the immediate and great importance of the success achieved. No accident intervened to jar, while smiling skies and the fragrance of a new summer conspired to enhance the purpose and make beautiful the symposium.

It now remains for the Spiritualists to apply the wisdom of the counsel of which they have been participants. Could more and better have been done? Are there criticisms to offer and will they be made? Yes to all this. But mark! The most and the worst criticism will come from those who have done the least to promote the jubilee. Of such is the kingdom of Ahriman.

ANDREW JACKSON DAVIS.

More than a generation has come and gone since this inspired writer and seer began his great and lasting work. The temptation to pen some of the causes leading up to Andrew Jackson Davis is strong, but space will not permit. Suffice to say that having no place for chance or coincidence in the philosophy we aim to teach, and the grandeur and comprehensiveness of Mr. Davis' writings being without question, therefore every writer and reformer, from and including Swedenborg, forward to the time of Davis' illumination, was a stepping stone leading up to him. He was and is as much a culmination as Aristotle or Plato or Swedenborg. He has not been duplicated and his works today cover everything that has been written in the field of Spiritualism, Theosophy, Christian Science or any other of the branches of the great tree of human mental development since his time.

His works comprise twenty-nine volumes, and they ought to be studied by every man, woman and child now asking what Spiritualism in its harmonic and all-comprehensive philosophy really is.

At this jubilee time it is especially pertinent to refer lovingly and reverently to Andrew Jackson Davis, and to present his features to the new throng of readers and Spiritualists who have come into our work since he laid down his pen and closed up the great fount of his inspiration. This we do in the frontispiece accompanying the present issue of Light of Truth. Mr. Davis is and has been for a number of years a resident of Boston, where he has a large practice as physician to body and soul. He is now quite aged in body, although remarkably supple and vigorous, and bids fair to live and bless mankind many years to come.

REV. DR. LYMAN ABBOTT.

On the occasion of the recent tenth anniversary of his pastorate of Plymouth church, Dr. Abbott delivered a remarkable sermon, in the course of which he made a comparison with his former position with reference to the Deity in the following simple way:

"I once thought that there was a good God at the center of the universe, and that He dwelt on a white throne, surrounded by His angels, who were also his messengers; that from time to time He made worlds, and that in one of those times He made this world as an engineer makes an engine. As He made this world so He made the world of men and ruled them as a king rules over men, establishing laws and penalty as a necessity.

"I respect the old faith, though I, myself, hold it no more. I think not as one dwelling apart from Nature, but as one dwelling in Nature. There is but one force, and that force is God. I do not search the history of the past to find God, but I have learned to look for Him in every act of Nature to-day. A miracle is not a manifestation of extraordinary, but of ordinary power. What makes a miracle is an unusual manifestation of ordinary forces."

A great block of building material, this. When eminent men in the service of the church give forth utterances of this kind, it is time for what are called "radical" thinkers to move on. Their position is being crowded and their voices are drowned in the clamor of a higher quest.

There is no place like home, which accounts, we suppose, for so much preparation at this time of year, to get away from it.

SPIRITUALISM ONE OF TWO THINGS.

There are two propositions which it is desirable to present at this time to the thoughtful mind. Spiritualism is one of two things and there can be no middle ground between them. It is either the colossal delusion or the mightiest truth of modern times. It must stand or fall on one or the other of these two postulates. If it is the former, time, which adjusts all things, will determine its place and it will go down; and with it will go everything which has ever been the ground for hope, faith or belief in immortality. These when brought before the bar of intellect are all catalogued by the skeptic in that web of delusion which shines only to deceive. This is the ultimate fate of all theories regarding post existence unless palpable facts of contemporary occurrence accompany or underly them.

Now we claim that these facts are before the world. They have been demonstrated over and over again, yet the amazing thing is that their repudiation and denial follow with those who believe in and hope for a future life. The religionist laughs at us when we tell him that his spirit friend stands by his side urging him on in paths of usefulness, and the skeptic mentally stigmatizes us a fool when we tell him the same thing.

But the receptive mind listens. It is only to the receptive mind that truth appeals in any form. Spiritualism, we affirm, is the mightiest truth of modern times, and is destined in all mankind to raise into the domain of practical analysis based upon harmonious lines of thought, every faculty, every attribute and demonstrate universally a rational personal immortality. Spiritualism in its objective or phenomenal and subjective or philosophical nature is truth, otherwise reason, analysis, evidence, observation, love, intellect and wisdom must be sacrificed and man has no alternative save the promiseless dogmas of annihilation.

Upon these affirmations we place the Spiritual philosophy and its attendant phenomena without fear of the world's judgment ultimately upon it.

THE MALE PREROGATIVE.

One of the first women employed by the government at Washington as a short-hand writer was Mrs. Isabel C. Barrows, wife of the congressman from Massachusetts, says The Woman's Tribune. She was considered an expert, yet the head of her department advised her not to draw her pay in person, but to receive it by mail, and always sign her receipts "I. C. Barrows," as her pay would probably be cut down as soon as it was known that she was a woman. The ruse succeeded until she, in common with other employees, was called to take the "ironclad oath," to the fact that she had never borne arms against the country and never would, when her sex was discovered and her salary immediately reduced.

If Mrs. Barrows is a mother, or is ever likely to be, she will have borne something for the country of better calibre, let us hope, than the men who framed the law by which her pay is reduced merely because she is a woman. Men who will do such things are a disgrace to motherhood and to the nation.

A man who signs himself a "friend of the paper," writes in to find fault because so much space is used for making pleas in behalf of support for the Light of Truth. Our thanks are extended to this critic, for we find on looking him up that he is a three months' subscriber, six weeks in arrears. There are others.

FROM AN OLD RECORD.

"All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And so it is written. The first man, Adam, was made a living soul; the last man, Adam, was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit corruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written: Death is swallowed up in victory. O, death, where is thy sting? O, grave, where is thy victory?"

The above is Spiritualism. It was written by a man named Paul. We ran across it in an old book called the Bible, revered as the word of God by a large sect called Christians, hitherto and to some extent now addicted to the habit of calling Spiritualism all manner of bad names. Of course very few Christians will recognize this extract and we reproduce it here with a view of jogging their understanding. We are profane enough to indulge in the opinion that this bit of ancient writing is very beautiful when properly understood, and to those who rely wholly on this old book for what hope they have of a hereafter, it ought to be very consoling. If our Christian friends who call us bad names would only read this book they would find considerable information in it.

THE RECONCENTRADOS.

The irony of destiny is to be seen in the fate of the Cuban reconcentrados. The war was precipitated in their behalf, and yet it has proved their destruction, as they are nearly all dead from starvation and other forms of cruelty practiced upon them by their inhuman oppressors. The war henceforth can have but one purpose, and that to drive out the survivors of this struggle for existence and let Cuba begin again with a new people and a better destiny. The insurgents now in the field will form the nucleus of the coming Cuba.

It is costing the United States a million dollars a day to pronounce the last judgment and execution of outraged humanity upon old Spain, but the honor of the name of such righteous execution is worth all it costs.

THE NUMBER OF SPIRITUALISTS
IN THIS COUNTRY.

HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this, use a letter sheet and inclose it in an envelope with a 2-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Addresss Census Editor, Light of Truth, Columbus, O.

FIRE FROM THE MOUNT.

There is many a scintillating ray of divine truth and wisdom in Dr. Peebles' article on "Our Materials for a Declaration of Principles," to be found in another column. To those who are searching out the definition of Spiritualism, what it means and what it does not mean, this bit of writing is heartily commended. There are whole sermons in every line of it and they are written in a spirit of jubilation that is infecting. Such sentiments are the clarion notes of the true prophet, a ring and fervor that carry weight and enforce conviction. Indeed it is time that Spiritualism took form other than the flotsam and jetsam of the thought ocean. Creeds we don't want and will not have, and it is the most arrant nonsense which prompts the opponents of the course outlined by Dr. Peebles and others to the effect that they are trying to bridle and saddle this great movement. It is simply a charge of treachery in another form, for they are supposed to be at work jeopardizing liberty of conscience and muzzling press and rostrum, building up oligarchies, popes and such stuff.

All this is beside the point. The advocates of declaration are as loyal to Spiritualism and are as wise and far-seeing as their opponents. We think, more so.

A formulation of principles does not involve popery or oligarchism. We claim to have something that the world needs. In the parlance of the drummer, let's show our samples. At present we are displaying an assortment of psychical bric-a-brac not at all edifying, and the sooner something is set forth commanding the world's attention, the better.

The textile workers of New Bedford and other towns of eastern Massachusetts who have carried on a strike for the last four months have been compelled to surrender and have gone back into the mills at the ten per cent reduction. A foregone conclusion to every thinker who considered at all the implacable power they were arrayed against. There is no hope for labor organizations in this country so long as capital is diffused amongst various corporations, first antagonizing and then combining with each other, and having no settled rule of agreement except the right to crush out their weaker opponents.

Will those in arrears please consider that the necessity for sending out statements to them takes up a good deal of time and involves great expense, thus crippling to that extent our resources?

LINCOLN'S GETTYSBURG ADDRESS.

Four score and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation or any nation so conceived and dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting place for those who here gave up their lives that that nation might live. It is altogether fitting and proper that we should do this. But, in a larger sense, we cannot consecrate, we can not hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our power to add or detract.

The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work that they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining to us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that the nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth.

THE WAR.

Our war attitude is commended in general, as was to be expected. War is the court of last resort and is to be avoided if possible. We believe the day is soon to dawn which will see the last of war between civilized nations; not that the dreams of brotherhood and peace are to come true, but because it will be to the interests of nations to adjudicate their differences and quarrels in a more sensible manner. But in the present epoch of the world, ruled as it is by the religion of Bondsharkism, war is a necessity. It is the only way out and all the holy horror faces of the peacemakers are so much rot under the tread of the implacable hosts blood bent and determined to do or die.

There is, however, an element in the present struggle rarely, if ever, before seen in a great war. This element must not be lost sight of. It is the element of judgment upon a nation whose history is without a parallel in the annals of savagery and cruelty. The cup is filled and Uncle Sam has been decreed by that destiny which shapes nation's as well as men's lives, to reach forth his strong right arm, shake the assassins from the American continent and make them pay for the job.

The latest social fad is the "Don't Worry Club." It is not exactly allied to the pessimistic "What's the good of anything? Why nothing," idea, but one must cultivate a smiling serenity. Husbands and fathers will find it specially exhilarating when they reach home tired and dusty and find the house supperless or dinnerless with the wife and mother at the "club."

Remember, the government pays its soldiers \$13 a month for the privilege of being used as targets for disease, privation and the bullets of the Spaniards. There is a wide hiatus in this respect between the soldiers and the government's politicians, who receive from \$20 to \$400 a month for shooting their mouths.

A CONFESSION.

A young man and woman for purposes best known to themselves, contracted marriage in this city in the fall of 1895 under assumed names, and the matter has been kept secret until recently, each moving in their respective circles in life. Now that the secret has leaked out, the young couple find themselves possessed of numerous and well assorted sizes of troubles, the most picturesque of which is the fact that the law, taking no cognizance of the marriage apart from the fictitious names under which the parties married, consequently takes no cognizance of the marriage. In other words, there being no such parties as the marriage contract calls for there is no marriage as far as the courts are concerned. Hence, the couple have lived in adultery secretly for over two years.

The only confession we have to offer in a case of this kind is our utter inability to distinguish between the fool parties to such a contract and the fool law which can't recognize it.

BREVITIES.

How about July?

If you want to keep your friends, keep your faith.

Mr. Frank Walker, the Light of Truth congratulates you.

God reigns, and Mark Hanna still boards at the White House.

The music at the jubilee was a distinctive and highly meritorious feature.

There are some things so thoroughly bad that only the great and conscientiously good dare to do them.

B. Fay Mills has withdrawn from the presbytery at Albany, and has joined the Unitarians. A fall upward.

Thomas Keene, about the only tragedian left to the American stage has passed on. The decadence of Shakespearean drama is one of the anomalies of our civilization.

We judge at this writing that something is about to happen at Santiago de Cuba. While the Spaniards bottled up in that harbor are not directly responsible, it is well enough to repeat once more: "Remember the Maine."

"Witch doctress fined. She bestowed \$2 worth of occult art on a county medical society agent," is the way the New York Sun under date of May 26, '98, heads a piece of news. One would think the date ought to be May 26, 1692.

Honest skepticism is desirable and in some cases praiseworthy, but the man who wilfully refuses to investigate, the while decrying an alleged fact, is a criminal, and this crime the majority of mankind have always been guilty of.

The reform forces of Ohio, excepting the Socialists, got together in this city last week and consolidated under the name of "The Union Reform Party," and stand practically on one plank, viz.: the initiative and referendum. So far so good.

Elsewhere will be found Lincoln's Gettysburg oration. It is fitting at this memorial time of the year when flowers bedeck the graves of the nation's dead, that this address be read and pondered. It has been pronounced by competent judges of oratory to be the grandest gem ever uttered in the English language.

A recent visit among some country people, Spiritualists, brought out the fact that they had no time to read all of the papers lying about, paid for by subscription. There were various weekly and monthly reform publications, and the tri-weekly editions of

city dailies, but no Spiritualist publication. The people were well posted on secular and political affairs.

The eye, says Dr. de Manacine, is in a sense the organ of the ideal, and thus it is not surprising to find that ghosts, fairies, monsters and all the host of strange romance that commonly people dreams are not nearly so well represented in the dreams of the blind as in those of seeing people. Professor Jastrow has made a special study of the dreams of persons who are both blind and deaf. In the case of Laura Bridgman, sight and hearing were as absent from dreams as they are from the dark and silent world which alone she knew. The touch sensations, through which she was accustomed to communicate with her fellow beings, made up her dreams. Frequently she woke in fright, imagining herself to feel the contact of a strange and dangerous animal. Just as ordinary folks dream of speaking, and actually do talk in their sleep sometimes, Laura Bridgman talked in her sleep with her fingers, though too rapidly and too imperfectly to be intelligible. So, too, all the people who entered in to her dreams talked with their fingers.

A CASE IN POINT.

Editor Light of Truth:

In last week's issue of the Light of Truth I read an article entitled "The Enemy at Home." How about our "fair" city, with its hundreds of too proud to beg from door to door, too proud to have their names inscribed on the public poor record, too honest to steal, that are compelled to subsist on the off falls of convict tables, and were only too glad to walk three miles out and three miles back from Camp Bushnell to receive the stale bread left by our gallant boys in blue?

Oh God, have mercy on Philadelphia, and may the angels soften the hearts of Columbus capitalists. F. S. S. Columbus, June 1, 1898.

IN AND OUT OF THE BODY.

Man is composed of body, soul and spirit. When he has no body he is composed of senses, soul and spirit. The senses are the tentacles of his soul, and control its expression for good or evil. The soul is the immortal part, the life principle, which is expressed both in the vegetable and animal kingdom. Man has physiologically both a voluntary and an involuntary muscular and nervous system. He has also an involuntary and a voluntary nature. One is ruled by the organic involuntary or immortal soul, while the other is ruled by his voluntary spirit, or free will; and in the progress and the development of man while on earth depends upon his keeping his physical and moral senses in an unperverted state; otherwise he will degenerate his free will or voluntary spirit, and compel the involuntary, for the time being, to express evil, evil being perverted good.—Mrs. C. L. Wallace.

—You can have the pleasure of reading this paper regularly by subscribing for it. Don't depend on friends sending you sample copies. Make an effort to do something for the cause that gave you the light of immortality. It will come easier the next time, and you will feel all the better for it. Love is a cure for all diseases, and penuriousness is nothing but a disease like indolence, which generosity alone can cure.

THE USES OF WOMAN'S BEAUTY.—By Miles M. Dawson. Prices, 5 cents; 25, \$1; 50, \$1.50; 100, \$2.50.

VOICE OF THE PEOPLE

A RELIC OF BARBARISM.

Capital Punishment Discussed From the Standpoint of a Humanitarian.

A NEW EARTH WANTED.

Believing there is but one contingency wherein the sacrificing of a human life (to wit, self-defense) is justifiable I desire to present a few thoughts upon one of the most iniquitous evils that disgraces the statutes of all but two of the states of this Union—capital punishment, and of its twin sister, mob or lynch law. Not that I assume to be able to treat a subject of such transcendent import as its merits demand, but to call attention to the continuance of this barbarous practice, and the alarming increase of mob or lynch law, and to arouse if possible, at some course of action for the extinguishment of a law immoral in its tendencies and shocking and horrible in its execution. Orthodoxy, either in politics or religion, has no word of sympathy for a cause which would abolish the Biblical command of an eye for eye or a tooth for a tooth. "Neither is there found in the records of the secular press any words of encouragement or sympathy for its overthrow; and but in rare cases any word of condemnation by the secular press of the growing frequency of mob murders. That capital punishment and mob or lynch law are synonymous and are relics of barbarism handed from an ignorant brutish bloodthirsty age, and is a spirit of revenge, inculcated some thousands of years ago, and is no more nor less than murder (as defined by Webster, the premeditated killing of a fellow-human being), we all believe. Therefore, the moral responsibility must rest upon the doers, whether one, twenty or the state. Through all the evolutions of the past in the history of man's advancement, from very low conditions to his present refined estate, no advance step is recorded in condemnation of or for the abolishment of this evil. That it is malice, or revenge, that perpetuates this practice is evidenced by the fact that when a murder has been committed the almost universal demand is to hang the culprit. The cry of the mob is to lynch him. But through the law's delay time passes, and the criminal, not being brought to a speedy trial, and this feeling of dire vengeance having cooled, a very general feeling of leniency obtains, when a sentence to life imprisonment would be accepted by people, who at the date of the commission of the crime were clamoring for the man's life. But what can be the purpose of the advocates of the continuance of this heathen practice as the law of the land? If intended as a punishment to the criminal, why should the law-makers be seeking out methods for producing painless deaths (as per the electrocution law of New York). Would it not be better to make the execution as painful and revolting as possible, thereby deterring others through fear of the terrible consequences that would be sure to follow? But this would be (as it should be) denounced as barbarous, even by the advocates of capital punishment. If, then, the law is to be continued either as a punishment to the criminal, or as a deterrent to others from the committing of crime, why make it a secret execution, and in the dead of night, as in some of the states? Would not a public execution be far more effective in its results? But the

mere fact that the law-making power of the land are excluding executions from the public gaze do not so regard it, and is a strong point in favor of the abolishment of the law, as showing that the execution of a fellow human being is the reverse of good that it creates in the minds of the witnesses a mob spirit, hence secret executions? But does capital punishment in any form lessen capital crime? The criminal records of the several states of this Nation, where the experiment of the abolishment of the law has been tried, show only the reverse. The state of Michigan is shown by the criminal statistic of that commonwealth to have a less percentage of the crime of murder than any state in this Union of corresponding population where capital punishment is the law. In the state of Minnesota the records of crimes show greater percentage of the crime of murders than when the law did not obtain. Why, then, continue the practice of legal murder, as the law, for virtually there is no distinction, whether the intentional killing be by one, by one hundred, or by the state, it is morally murder. The claim by the advocates of capital punishment that the safety of the people demands the execution of the murderer, that he should be placed beyond the power of committing further crime, is without force, for life imprisonment is as surely effective. The objection most frequently urged to life imprisonment is the liability of a pardon which would again set the criminal loose to prey upon his fellows. In point of fact this is strong evidence in favor of the abolishment, as showing most conclusively that when time cools the mob spirit, of a life, for a life, life prisoners are not unfrequently pardoned. At the date of the conviction of the Younger brothers some twenty odd years ago for murder at Northfield, Minn., (and now serving life sentences in the penitentiary,) there were very few people in the state of Minnesota but would have been pleased to see them hanged, but where are the persons of to-day that would wish to have those men put to death? Few indeed, if any. So were the trials of all, charged with murder, put over for a term of years previous to being brought to trial, doubtless few would suffer the death penalty. The objection to many, of life imprisonment, a fear of pardon—is not well taken, as amendments to the constitutions of the several states, taking from the governors the pardoning power of life prisoners, would effectually dispose of the argument. There is not, nor can there be one sound argument framed in favor of the continuance of this barbarous law. Where do we get the authority to put out the life of a fellow human being? The advocates of the law point in triumph to the Bible, wherein it is said, that whosoever sheds man's blood, by man shall his blood be shed. In answer to this it is only necessary to say there were many things practiced anciently sanctioned by the Bible, which in this age are prohibited by law, under severe penalties; and then the criminal practice of the attending priest of instructing the condemned criminal (who is steeped in crime) during the few weeks allotted him, while awaiting execution, that he will find awaiting him as he swings from the gallows a legion of angels, to escort him up to the pearly gates of paradise, is absolutely wicked and misleading, the tendency of which is immoral and to a feeling of license to go wrong, believing that all that is required to insure full and free pardon at the last moment of his life of crime, is to accept certain dogmas under and through the instructions of the attending priest. When the civ-

ilized nations of the earth learn (as they most certainly will in the distant future) that the removal of the physical form through the medium of the gallows, does not remove the evil influence the executed criminal is enabled to exert over those who congregate in the haunts of vice; that when the poor, deluded spirit learns on entering spirit life the deception that has been practiced upon him; that instead of the New Jerusalem, the harp and crown of gold, there is no escape from the consequences of an ill spent life, and evil deeds committed while a denizen of earth; that he must suffer the extreme penalty of violated law; that there it is that with all the malice and vindictiveness of his perverted nature he returns to earth and the haunts of his former vices and brings to bear upon such as are susceptible to hypnotic influences his desire for vengeance in the committal of further crime upon the people of earth; then may be indulged a hope that political parties and orthodox religious denominations may view the murdering of human beings whether legally or otherwise as the worst possible use they can be put to. Spiritualists do you desire the abolishment of this gigantic, inhuman national disgrace and wrong? Do we believe capital punishment to be of heathen origin, originating in the ignorant past when the tenure of a human life was held as of small account in the balance? If as is claimed Spiritualists are reformers, and that we hold this law of an eye for an eye to be a giant evil, have we not then a solemn duty resting upon us as a class? and are we not responsible for its maintenance in the laws of our country? To the extent that we are putting forth no effort for its overthrow we must be held responsible. Where is to be found the remedy for the correction and reformation of this terrible wrong upon humanity? Certainly not in the orthodox churches, for they are the bulwark of its defense. Were the churches desirous of its extinguishment, a single year would wipe it from the face of the earth. They are never known to lead in any general reform, always in the rear until public sentiment moves in unmistakable directions, and as public sentiment (which is as often wrong as right) does not favor repeal of the law, or is indifferent regarding it, no aid can be expected from that source (the churches). Where is the force to be found that can apply the remedy? Spiritualists, the responsibility rests with you, it is resting upon you as a class, for the simple reason that you are the only people who look upon it as a horrible, damnable wrong, and that the remedy is within your reach if you will be consistent in the adoption of ways and means. If the numerical strength of the Spiritualists is what is claimed, they have nearly one-fourth the voting strength of the United States. Does any one doubt that were this power properly applied, the repeal of the law of capital punishment would be an accomplished fact? By what method can this much desired result be reached? Through the ballot, by union of action of Spiritualists, for in union there is strength, and this can only be accomplished through general organization, national, state and local, in order that concert of action, politically, can be intelligently adopted to secure the end sought. A Spiritualist political party is not suggested, but with all Spiritualists enrolled in organized societies in every community where legislators were to be elected, they would hold the balance of power politically, and by interrogating candidates could secure men that would favor the reforms Spiritualists so much desire. But in considering the past in Spiritualistic

history, is there ground for hope, that Spiritualists will in the future (more than in the past) adopt methods whereby they will be enabled to utilize their strength to promote political reforms and the more rapid advancement of liberal religious thoughts? It must be confessed the prospects are not flattering. Well may it not be that Spiritualism is accomplishing its mission, independent of organized effort, or the inaugurating of a distinct religious sect? In view of the great change in religious teaching in the last half century the widening and broadening of liberal religious thought seems to be prima facie evidence that its mission is being fulfilled, and that the next half century's progress will obviate the necessity for Spiritualist organized sects. In closing would call attention to twin sister and hand maiden of capital punishment—mob or lynch law. That it is becoming fearfully frequent must be evident to all who keep abreast of the times. This is one of the crying evils that meet us almost daily. No man's life seems secure. A report in a daily paper that a crime has been committed, a murder, an assault, perhaps upon a lady and not unfrequently a robbery, when some party (no better than he should be) puts the rumor upon its travels that this one, that or the other, is suspected, is sufficient to string up to the first tree at hand the suspect and riddle him with bullets, and little or no effort by the authorities to bring the murderers to justice. Has not the time arrived for the adoption of measures for the suppression of these terrible outrages? The question may arise how and by what method is it to be accomplished? By punishing the leaders. (In the language of a noted personage: "Let no guilty man escape.") Let the state put detectives upon their track, with sufficient reward to make success sure, then a life sentence to prison. This course pursued relentlessly would soon teach these mob murderers that they could not imbrue their hands in the blood of their fellows with impunity. Through what process can this desired result be realized; through intelligent political action by Spiritualists, and this can only be realized by broadcast organization through the length and breadth of our country, and then act, act in concert, and join hand in hand in putting the Light of Truth into the hands of every voter in the land. Were Spiritualists generally to subscribe for one or more of the Spiritual press there would be hope of their being educated to realize the great advantage to the cause by widespread organization and union in action. But so little interest seems manifest by the rank and file in supporting the Spiritual press that the hope for better conditions in the future is a forlorn one.

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SPIRITUALISM VS. ECCLESIASTICISM.

At the recent annual meeting of the Connecticut State Spiritualist association held at Hartford, the president, George W. Burnham, of Willimantic, made an address, of which the following is a summary:

There would be no religion without an entertained idea of immortality or a continuity of life. All religions have been the outgrowth of a proposition or hypothesis and all religions outside the Oriental may be classed as Christian or Catholic and Protestant except Universalist, Unitarians and Spiritualists and all of these draw more or less of their faith, belief and inspiration from the Hebrew scriptures and most of these deny that inspiration comes from any other source. These is also a class of so-called Agnostics that concede nothing and will know nothing except mathematically shown. They claim to have a hope of individual personality in a higher life but without any evidence of it.

Tell me who can what positive evidence is here except that those who have been known here and put off the physical body and afterwards manifested themselves to those who previously knew them?

The announcement by Jesus to the penitent thief on the cross, that this day thou shalt be with me in Paradise and the Scripture that reads—Though your sins be as scarlet they shall be like wool and though they be like crimson shall be made as white as snow, are dangerous doctrines of instruction because very misleading.

"Promising forgiveness tempts men to think that they can escape punishment, so they sin more. Teaching the sure punishment for every sin makes men moral, healthy, wise. Punishments are enforcements and preventives, so sins ought not to be forgiven. Each cause of evil discovered makes a new moral law. Thus the moral codes are ever improving."

No man can believe only as he is compelled to by his convictions. To say he does believe when he does not is hypocritical and cowardly and to be a disbeliever in condemnation through eternity by the God the Christian worships. The vicarious atonement, i. e., to substitute a righteous person to bear the pains and penalties of a guilty person as in the case of the crucifixion of Jesus Christ to bear the sins of the whole world is unreasonable.

If John who baptised Jesus had doubts of His Messiahship, why did he send his disciples to inquire of him if he was really the Messiah, or shall we look for another? Or when Jesus asked of His disciples "of whom do people say that I the son of man am?" "Some say Moses, some say Elias, some say Jeremias or one of the prophets." Then turning to Peter Jesus asked, "Whom do you say that I am?" Peter says, "Thou art the Christ the Son of the living God." Jesus said unto him "Flesh and blood hath not revealed it unto you, but my Father which is in Heaven." Upon this rock will I build my church. Remember that this same Peter was the person who denied his Lord and Master just previous to His being placed upon the Cross. Should we expect that the unbiased would rest the case on such testimony as ample proof of His divinity, Messiahship, sonship or God Himself. Two cases of lost confidence. Let us away with such nonsense.

Now we see from these quotations that his dearest friends and Apostles had their doubts about His Messiahship or of His divinity. This whole matter relating to Christianity is a man-made scheme of forgiveness to screen the transgressor from the pen-

alty of the law which is written in every conscience.

The proposition to be saved through the blood of Jesus Christ for without the shedding of blood there is no remission of sins is anomalous and preposterous but not surprising in popular theology. We should stultify ourselves to claim to worship God through the sufferings of another for the remission of our sins; it would not be just.

If the popular religion existing today be true the great majority of the human family of the past and the present are doomed to eternal torment. The little boy of five years was chided by his mother that he must not tell a lie, if he did, he would not go to heaven. Did papa ever tell a lie? he asked. Well, hesitated the mother who did not like to make too sweeping a statement, I don't think he ever did tell many. Did you ever tell a lie, mamma? persisted the embryonic cross-examiner. Perhaps I have before I knew what a sin it was, was the cautious reply. Did Aunt Mary ever tell a lie? was the next query. The mother becoming somewhat restive under the fire of questions, said she thought Aunt Mary never intended to lie, she knew it was a great sin. Well, I don't think I want to go to heaven was the next remark of the hopeful. There is nobody there but God and George Washington.

If we are governed by the highest moral conditions of life, we shall be in heaven while here or hereafter. There will be no parapet walls for saints to look with pleasure upon their friends in a bottomless pit of despair, but through the laws of progress and growth, all will reach a fruition of adaptation. The saving process will thus be attained without limit for perfection. The well developed sensitive through psychic law becomes cognizant of the occult conditions that physical senses do not comprehend. Thus those who ask why their friends do not manifest themselves to them may see through this logic the want which may be latent in themselves which must be little longer grown. The doctrine of forgiveness as preached and understood by the popular church is a damage to morality and leads to a hypocritical life and its effect is almost a bid for crime. If persons can sin and then accept the Lord Jesus Christ as their Savior even through penitence and enter heaven at death, it is quite too easy to be beneficial and corrupts the morals of society.

It is amusing to hear clergymen and others flippantly talking about God and at the same time jeering because others are speaking of spirits. While God is said to be a spirit, how can we know more of God as a spirit than of man as such. Because we see nature in its different aspects and are obliged to confess that it is beyond the capacity of man to produce it, does it follow that our convictions are correct concerning Him to be the Creator and may not nature itself be the Alpha and Omega of the great cosmos?

While we view God as a spirit we know nothing of His likeness except we find it in man therefore we assume that we have a better basis to prove a man's spirit than we have to prove an existence of a God. Our conceptions of a god can be no higher than a personality whether it be ever so small or ever so great. No man has ever seen God, and knows nothing of His appearance, personal or impersonal, but we see our friends here face to face, and if they manifest themselves after leaving this earthly body and exhibit their counterpart in spirit we have a basis for this evidence that our friends do live while we cannot say that a God in any conceived form has an existence.

In closing would say we invite criticism and investigation. We challenge the world in debate for the maintenance of our philosophy. We do not claim to have reached the acme in the science of life, but are happy in our position. We would shed our light to the world because of its truth and benefit it brings to the bereaved and mourning. Our faith is builded by living testimony not ignoring the past that corroborates it and for this we ask a hearing not for proselyting but for the good of humanity.

MIND—ANOTHER VERSION.

In your issue of May 14th J. W. Dennis quotes L. Emerick as asking in a former issue, "What is mind, and says he took two columns of your journal to explain, and thinks he could do it with less words, and proceeds as follows: "Mind is the product of the one mind of the universe acting on the sensitive brain and nerve force of man, etc.; or, mind is the expulsion of the great eternal mind, through the brain or sensitive portions of man, etc.; or, man's brain and nerve system is a 'harp of a thousand strings' and is played or used by the great oversoul—the result, earthly mind as we find it.

He forgets to tell us what "the one mind of the universe" is, or "the great eternal mind," or "the great oversoul," which leaves the subject in quite as much a mystery as before, and seems to be an explanation that does not explain. I do not believe that the average individual is capable of comprehending in the least degree the meaning of these terms, and I think in any attempt to give an intelligent explanation of them or their manner of action on the physical brain one would be quite overwhelmed with the magnitude of the task.

In the foregoing "explanation" the fact of individualized spirit existence is entirely ignored.

Mind is thought or intelligence, or the essence of thought. The physical brain is no more capable of originating or eliminating thought than is the hand or any of the other organs of the physical system.

They are all, flesh, adapted to perform their physical functions and no mystery attends their construction and adaptation to the physical needs of the system than is found in the flower by the wayside. But thought is no more an attribute of the one than the other. The brain, like the electric wire, to touch which is instant death, is only the instrument of the invisible potency that lies behind, which is the real source of intelligence in one and of power in the other.

Spiritualists know that mind or thought does not depend on a physical brain for origination or expression. The "independent voice" and many other forms of spirit phenomena demonstrate the fact of spirit ability to thought independent of the physical brain. GEO. W. ARNOLD.

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CORRESPONDENCE

NEWS ITEMS.

The Indiana camp opens July 21.

New Era camp convenes from July 2 to 25.

W. F. Peck is in St. Louis for a month's rest.

Dr. Swartz, of Chicago, is lecturing in Seattle, Wash.

The dates of the Cassadaga June picnic are 17, 18 and 19.

Dr. E. A. Smith was the orator of Memorial day at Brandon, Vt.

Mrs. S. A. Walters has been lecturing in Battle Creek, Mich.

Syracuse, N. Y., Spiritualists hold an annual meeting on the 26th inst.

The First society, of Hanson, Mass., will have C. Fannie Allyn on the 19th.

E. A. Blackden is a new magnetic healer announced on the spiritual bulletin.

George W. Walrond has resumed his Sunday evening meetings at Denver, Colo.

During the next three months Frank Ripley's address will be box 331, Oxford, O.

Lewiston, Me., was recently regaled with a lecture from Mrs. Nettie Holt-Harding.

Dr. M. A. Pottinger is looming up as an effective magnetic healer in San Francisco.

C. E. Heywood, of San Francisco, announces himself as a telegraphic rapping medium.

William Franks is a new test medium in New York city knocking at the door of the spiritual temple.

Onset opens camp July 3 and continues till September 4. This is the most popular camp-meeting in Massachusetts.

Mrs. Ada Foye is still giving tests in Seattle, Wash., every Sunday evening. Mrs. Esther Thomas lectures in connection with her.

Mary Gould Hubbs is a new luminary on the spiritual horizon, recently speaking in Milwaukee on the oneness of Jesus Christ and Spiritualism.

The News, of Morrisville, Vt., reports that Mrs. Holt, a Spiritualist from Montpelier, preached an able sermon at the Universalist church Sunday.

Honest work and uprightness of character will admit all who crave admittance into the spiritual temples. It is the test needed to make a medium's test acceptable.

A correspondent from Baltimore writes that an old fake medium—presumably an Australian—is there under an assumed name—a Roland without an Oliver.

The First Spiritualist society of New York, meets at the Tuxedo, 637 Madison avenue, corner 59th street, Sundays at 3 and 8 p. m. Dr. G. C. B. Ewell, speaker and test medium.

John Lyons, aged 15, son of the supervisor of weights and measures of St. Louis, Mo., passed to the beyond on the 15th ult., Dr. G. E. Whittlesley officiating at the funeral obsequies.

It will pay you before you make up your mind to come to write to G. F. Ottmar, Riley, Mich., for a Haslett Park program. They have something that will interest you.—Extract from Letter.

The Spiritual Fraternal society, of Chicago, has elected A. V. Bennett as secretary, to whom all communications concerning the society should be sent

hereafter. His address is 454 Caylor avenue.

Cortland Ball of Indianapolis writes that Mrs. M. C. Jacob is obtaining independent voices in full daylight. She holds seances every Wednesday from 2 to 4 p. m. at her residence, 613 North Noble street.

The regular services of the First Spiritual church of Indianapolis have been discontinued for the summer. They will re-open September 4 with J. C. F. Grumbine. The Lyceum will meet as usual—2:30 p. m., Sundays.

Mrs. L. N. Claman has opened a Spiritual school at 309 East Eleventh street, Kansas City, Mo. She also delivers illustrated lectures to interested audiences and conducts the Lyceum Sunday mornings. She is a busy woman.

We mention the names of new applicants for Spiritists' patronage in these columns as an introduction, and that our readers may be posted, should we have anything further to say concerning them, whether to warn or to commend.

The Cambridge mass industrial society of Spiritualists had a red, white and blue supper in Cambridge lower hall recently. The evening's program included an address by Mrs. N. J. Willis, reading by Miss Etta Willis, solo by Miss E. F. Burnett, piano solo by Miss Came.

Mrs. Eva Pfuntner delivered a Memorial address to the G. A. R. in the Spiritual temple at Anderson, Ind., Sunday, May 29. The temple was packed and over 200 were turned away, unable to gain admission. The address was eloquent, patriotic and inspiring.—Corr.

Charles P. Cocks, of Brooklyn, writes that the mediumship of W. W. Tatum, in his opinion, has been overestimated by a recent correspondent in these columns. While he does not question the sincerity of the writer he would not have him mislead the public unwittingly.

H. E. Snell, secretary, writes: "At a fair held in Plymouth, Mass., recently, in the interest of the Sewing circle, Mrs. A. L. Pennell gave tests, as well as her services gratis at the following Sunday meeting. Next Sunday Mrs. N. H. Harding lectures, and on the 19th Mrs. Kate Stiles."

Della B. Platt of 205 Champion street, Battle Creek, Mich., writes: Mrs. Sarah A. Walters, from Auburn, N. Y., gave a very fine and instructive lecture in Royal Templar hall, Sunday afternoon, May 15. She came to us a stranger, but after hearing her lecture we can bespeak her a cordial welcome in any liberal society.

At Tacoma Wash., it was decided to hold a state convention on June 22 and 23. A committee was also appointed to make a house to house canvass for the purpose of interesting all Spiritualists in the city in this work. This committee is composed of: G. W. Day, chairman; Mrs. Knowland, Mrs. C. P. Chamberlin, Mrs. Nagle, Peter Anderson.

The Spiritualist association of Vermont will hold a convention in Stowe June 17, 18 and 19. In connection with the Vermont speakers the managers have secured F. A. Wiggins. Mrs. Helen P. Resague, an able speaker and fine psychometrist, will also be present. The electric cars will make it a convenient point to reach and a full attendance is expected.

A correspondent from England writes: "Dr. Allan Fisher continues his marvellous free healings in England. He is a hard worker and never happier than when doing good. He intends visiting the states, and would like to hear from a true Spiritualist able to pilot him around the country

on a healing tour. Letters may be sent to the Schlatter of England, to Mere, Wiltshire, England."—Phew!

Queen City Park camp at Burlington, Vt., opens July 24 and closes Aug. 28. The speakers and mediums engaged are E. W. Emerson, H. D. Barrett, O. A. Edgerly, F. A. Wiggins, Mrs. S. A. Byrnes, A. E. Stanley, Mrs. S. A. Wiley, J. C. Wright, Mrs. A. W. Crossett, Mrs. Russegue, Mrs. A. F. Hubbard, Mrs. Emma Paul, Mrs. Tillie Reynolds, Mrs. M. Baker, Mrs. Hand, Lucius Colburn, Rev. B. Fay Mills.

The fifth annual camp of the Central Iowa Spiritualists' association will be held at Marshalltown, Iowa, on the same grounds as last year, commencing Sunday, Aug. 28, and closing Sunday, Sept. 18. A number of good mediums are expected. Circulars will be ready about Aug. 1. Those desiring further information will receive same by addressing Miss Pearle Beeson, Corresponding Secretary, Albion, Ia.

At the annual meeting of the "Central Spiritual Union," held at Occult hall, Detroit, Mich., the following persons were elected as officers for the ensuing year: Dr. C. W. Burrows, president; Miss Margaret Kinman, secretary and treasurer; C. C. B. Jackson, Mary E. Jenkins and Prof. Carl Liefert, trustees. Dr. Burrows was the unanimous choice as pastor in charge. This society, now ending its second year, is in a prosperous condition and doing a good work.

The Spiritualists of Plymouth, Mass., held their annual fair recently. The booths were arranged around the sides of the hall and were attractive and well filled with articles. The tables were in charge of the following ladies: Fancy table, Mrs. Charlotte Winsor and Mrs. Sarah Hunroe; apron table, Mrs. Sarah J. Purrington; ice cream, Mrs. Sarah Collins and Mrs. Nancy Thomas. There was a musical and literary entertainment as follows: Music by an orchestra, reading by Mrs. Lyle, trio by Mrs. Frances Stegmair, Mrs. Mary Bumpus and Mrs. Flora Badger, reading by John F. Bartlett, reading by Miss Clara Barnes, reading by Mrs. A. L. Pennell, piano solo by Fred E. Thomas, song by Mrs. Badger.

The last Sunday in May closed the regular meetings of the Pittsburg, Pa., society for the season, which has been most successful and satisfactory. The philosophy has been ably set forth by Mrs. E. N. Stevens, the wife of our good president, who has given us something to think about for the time being. The phenomena has been presented by Miss Margaret Gaule, of Baltimore. Thus we have had the best in that line obtainable anywhere. There is no medium who comes to Pittsburg who begins, in our opinion, to equal this gifted lady, and certainly none who draws larger audiences. It is largely through her magnificent work that we are able this month to show a financial balance on the right side, and we close the season upon which it affords pleasure to look with hope and inspiration for future effort. We have engaged Miss Gaule again for next September. John H. Knight, Secretary.

—Mediums or speakers who dislike to see their names spelled wrong in these columns can be freed from this little annoyance by putting their names on our subscription list and keeping it there. When in doubt about someone's chirography then we can refer to the list.

TRACT NO. 2.

Rev. M. F. Ham's Sermon on Spiritualism and testimony of Rev. Dr. Duryea of Brooklyn on Mediumship. Price, per 100, \$2.50; 50, \$1.50; 25, \$1.00; singly, 5 cents. For sale at this office.

Drs. Peebles & Burroughs

POSITIVELY CURE CHRONIC DISEASES.

This is an important statement. Its importance is due to its truth. Thousands have testified to their personal knowledge of its accuracy. From week to week we have printed a few voluntary testimonials in the columns of this paper, believing that the faithful, truthful statements of our patients would appeal with greater force to sufferers than anything we might say, no matter how stated, not with what fidelity of word painting we portrayed the facilities possessed by us for the cure of these cases.

This is a day of facts. People do not care for theories. It is the man of knowledge who is in demand. Our success in curing chronic diseases has made repeated enlargement of our offices necessary until today we possess the finest and largest offices devoted to the treatment of Chronic Diseases. Our work is now carried on with a promptness and accuracy which is surprising, considering its magnitude. We possess every improvement and facility which can be of service in our work.

The success of our work is best portrayed by the voluntary statements of our patients. A few follow:

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.
Dear Doctors—My brother is well. Think he doesn't need any more medicine. Thanking you for what you have done for him, I am respectfully yours,
MISS LIZZIE SHANKS,

May 27, 1898. Fort Benton, Montana.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.
Dear Doctors—I have not written for a long time. I feel well and do all my own work, which I have not been able to do before in over three years. I do not need any more medicine. I am so thankful for what you have done for me. Yours respectfully,
MRS. C. S. PAYNE,

May 27, 1898. Webster, S. D.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.
Dear Friends—I am feeling so well that I want to thank you again for curing me so quickly. Since taking your medicine I have fleshed up so I find it difficult to get my dresses to fit me. Yours respectfully,
MRS. A. MORANG,

May 27, 1898. Eastport, Me.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.
Dear Doctors—I have been taking your medicine for one week and feel one hundred per cent better. Yours respectfully,
A. D. EDWARD,

349 Prospect St., Cleveland, O.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.
Dear Doctors—It has been some time since I wrote you. I have improved wonderfully in the past few weeks. I thank you most kindly for what you are doing for me. With best wishes, I remain, your patient,
MRS. H. C. HUTTON,

May 27, 1898. Anacortes, Wash.

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The World of Psychics and Liberal Thought

Mrs. Frances Hodgson Burnett, the novelist and playwright, best known as the author of "Little Lord Fauntleroy," recently obtained a divorce from her husband, Dr. Burnett, of Washington.

The postmaster of a village in Moravia "died" of a fit of epilepsy, and was buried three days afterwards in due form. He had a little pet dog which showed great affection towards him, and after the burial the dog remained upon the man's grave and howled dismally, and would not be driven away. Several times the dog was taken home forcibly, but whenever it could escape it immediately returned. This lasted for about a week, and became the talk of the village. About a year afterwards that part of the graveyard had to be removed owing to an enlargement in building the church, and consequently the grave of the postmaster was opened, and the body was found in such a state and position as to leave no doubt that he had been buried alive, had returned to consciousness and had died in the grave. The physician who had signed the certificate of death became insane on that account soon after the discovery was made.

There will be a cheap excursion to Summerland Beach, Sunday, June 12. The First Spiritualist church of this city will go in a body with Mrs. Weatherford as speaker of the day. This will be a rare opportunity for Spiritualists to visit and see what the Summerland Beach people have got.

Mrs. Rebecca Kohut, president of the Jewish Council of Women of New York, made one of the most pleasing speeches of the recent congress of mothers on the subject, "An Early Century Child." She dealt with child-life among the ancient Hebrews, and declared that many of the customs should be kept. She believed with Solomon, "Spare the rod and spoil the child." "Moderation was their watchword," she said, "and this is another lesson we must learn, for now we live in an age of extremes. We either have idolatry or atheism; the education is too high, or the child is ignorant; there is over indulgence in athletics, or no exercises at all. The solution of all these problems is conservatism. We must teach the child that the three greatest words in the language are 'Heaven, home and mother.'"

The Theosophists of Tacoma, Wash., are in a fight with each other over the "Universal Brotherhood" question.

Sir Adolphe Caron of Ottawa, who was taken care of by the police of New York after celebrating the queen's birthday in this city and falling against an iron fence, is recovering from his injuries, but the scar on his face will increase his resemblance to Anthony Comstock.—Truth Seeker.

This man Caron is ex-postmaster general of Canada, and a couple of years ago excluded the Truth Seeker from the Canadian mails, thus cutting off its circulation in that country on the ground of immorality.

The Baltimore Poles have seceded from Roman obedience and formed autonomy, styling themselves "The Independent Polish Roman Catholic church."

A convention of the New York State Spiritualist association was held in Rochester during the jubilee.

The Chaplain: "Ah, my friend, rum brought you here, of course! I, too, used to drink, but for ten years not a drop of liquor has passed my lips—" The Convict: "'Scuse me, pard, but I don't want to hear no hard luck story now. I've got troubles of me own."—Life.

J. J. Morse, asked by a Rochester newspaper man how the English people feel about our affair with Cuba, replied with much feeling:

"We are the best friends that America has in Europe. You have our sympathy and hearty commendation for the part you have taken, and we are with you in every sense of the word."

Mr. Morse has crossed the ocean four different times to visit America, and has spent six years here altogether.

The women of Wyoming have been voting on an equality with men since 1869. From 1870 to 1890 divorces increased in the United States at large, three times as fast as the population. In the western states, omitting Wyoming, they increased four times as fast as the population. In Wyoming they increased only half as fast as the population. In other words, divorces increased six times as fast elsewhere in the United States as in Wyoming from 1870 to 1890, and during the same time, in the average other western state eight times as fast as in Wyoming.

Professor J. R. Buchanan is busily employed on his great work, "The New World of Science," which he expects to have published the present year.

The directory of the fourth annual camp meeting of the Island Lake, Mich., Camp association, is out. A commendable pamphlet, giving much valuable information relative to that resort. The camp meeting begins July 1 and ends August 31.

Cora Tanner, who was formerly the wife of the veteran manager, William E. Sinn of Brooklyn, and who starred with varying success in "Alone in London" and kindred melodramas, has become a devout student of Christian Science.

Prof. A. E. Dolbear is responsible for the statement that the variation of speed in the chirping of crickets depends so closely on temperament that the height of the thermometer may be calculated by observing the number of chirps in a minute.

As a boy, when I was more orthodox than I am now, I remember trying very hard to feel penitent for Adam's sin, but I never succeeded.—Dr. Lyman Abbott.

Two editors of the Sun, a weekly reform paper published at Tacoma, Wash., have been sent to jail for 100 days by the supreme court for criticizing that body. The wives of the editors will continue the paper and announce that they will "criticize and expose all looting and despoiling of the masses as far as our feeble power will permit us to do—whether the robbers are called supreme judges, or just ordinary thieves."

Rarely indeed are free men born of slave mothers. Just so long as we have legally enforced prostitution and rape, so long as the majority of homes are the abiding places of inharmony, degradation and cruelty, as now, there can be little progress.—Lillian Harman.

"If I wanted to punish an enemy," said Sidney Smith, "I would fasten on him the continual power of hating somebody."

"John got so discouraged about himself that he went to the doctor yesterday to know the worst." "Did he get the information he was seeking?" "Yes; the doctor told him his bill was one hundred and seventy-eight dollars."—Judge.

No work begun shall ever pause for death.—Browning.

"Have you given up your idea of mastering some European language?" said the courtier. "Yes," replied the Chinese emperor. "What's the use? There is no means of telling which I will need in order to talk to my neighbors."—Washington Star.

Cure Drunkards.

ELOQUENT WORDS FROM A WIFE WHO RESCUED HER HUSBAND FROM A TERRIBLE HABIT

Secretly Gave Him a Remedy in His Coffee and He Now Rejoices With Her.

Who can doubt that there is a cure for drunkenness when we have such an eloquent and emphatic statement from Mrs. Charles L. Miller, of Van Wert, O., who says: "My husband was a hard drinker. There was never a doubt in my mind but that liquor had so worked upon his nerves as to actually control his appetite. Like most men who drink he was kind and generous when sober, but the rum demon usually had the better of him and his wife had to suffer. One day I concluded to try a remedy called Golden Specific, which it was said would cure the liquor habit secretly. So I mixed some of it with



MRS. CHAS. L. MILLER.

Mr. Miller's food for a few days and put a little in his coffee. I could scarcely conceal my agitation and fear lest he should suspicion me for he had suddenly taken a dislike to liquor, and said he 'despised the stuff, and was the most remarkably changed man you ever saw. I kept bravely at it, determined not to waver in my attempt to cure him, and I soon found out that my mission was a complete success, and that Golden Specific had wrought almost a miracle for me. I want other women to profit by my example and am glad to learn that Dr. Haines who discovered Golden Specific will generously send a free trial package to every woman who writes for it.

Send your name and address to Dr. J. W. Haines, 300 Glenn Building, Cincinnati, O., and if you wish you are at liberty to refer to me as having told you about this marvelous remedy.

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MISCELLANEOUS.

CREMATION CANONICALLY COM-
MENDED.

In his Westminster Abbey Sermons Canon Wilberforce strongly commends cremation, in a characteristic passage:

One stronghold of the religious materialism so sternly rebuked by St. Paul is, without doubt, the customary method of disposing of human bodies after death. Half the epitaphs on tombstones are sheer materialism. To cling lovingly to the shells that we have known, to lavish upon them our affection, to identify them with our beloved, is perfectly natural—natural, but not spiritual; it savors of a materialistic disbelief in the survival of individuality apart from his body.

Personally, I look forward to the time when the process of cremation or the dissolution of the elements of the natural body by the agency of fire shall be universally adopted. The days are at hand when this method of the disposal of the dead will become inevitable from a sanitary point of view. We are now accumulating in our midst a vast store of human remains in every stage and condition of decay, threatening to pollute our water supply, and infect the very air we breathe, constituting a dishonor to the memory of the dead, and a menace to the health of the living.

The sentimental feeling against this method of the dissolution and redistribution of the elements of the body has no foundation in reason. There is surely more dishonor in that festering mass of corruption enclosed in a leaden coffin, than in clean, rapid, purifying element of fire. Furthermore, cremation should be welcomed as a powerful protest against religious materialism, as a national acknowledgment of the indestructibility of human individuality, as inculcating the true view of the Resurrection as taught by our Lord when He argued with the Sadducees that Abraham, Isaac and Jacob were risen because they were still alive, though in another condition of being. The promise of the Scripture is not reconstitution of the body, but permanence of the individuality.

A WHOLE LOT OF SERMONS IN
THIS.

Here's an announcement: "The Charity Organization society appeals for \$100 toward the support of a widow and her four children, the eldest a boy of 14, who is now ill. The woman is sick and requires a long rest. She bears an excellent reputation, and as she is industrious and competent, she will earn her support when well again. Any money for this case sent to the Charity Organization society, No. 165 East Twenty-second street, will be promptly and publicly acknowledged."

We cheerfully publish this appeal, and in return for the valuable space thus donated, request answers to a few questions that seem pertinent.

To the Charity Organization society of New York:

How much money do you collect annually in the name of charity?

What do you do with the money?

How much do you spend hiring men and women to "investigate" the poor?

How much do you spend for rent?

What is the highest salary you pay out of the funds collected in the name of charity?

How much of the money you collect actually goes into the pockets of the poor?

And, considering the particular case of this sick widow with four children—How much money have you given her thus far?

How important do you consider the fact that she "bears an excellent reputation?" If a sick widow with four children happened not to convince your investigators that her reputation was satisfactory, what would be your attitude toward her?

Should the public fail to respond to your request for \$100, what becomes of the widow?

We should be glad to print satisfactory answers to these questions.—New York Journal.

THE SPIRIT SAITH THAT

People, as a rule, know more about the cause of their troubles than they care to admit, for nearly all of them are self-induced.

As well as words have form in spirit according to their meaning, so words shape themselves in our vocabulary according to our feelings. Intelligence is law.

Life is a grand panorama to those who can see beyond the animal or objective power of seeing.

A little mediumship is a "dangerous thing," for it generates the "Prof." "Drink deep" or touch not the "Pierian Spring" of all knowledge.

We are ourselves largely to blame for the treatment accorded to us by others, for we awaken in them that which we deserve, be it good or evil.

The humble know more than they can tell. Their opposites assert more than they know, often making the humble believe that which they know to be all a mistake.

Selfish people can no more appreciate a sacrifice than a hungry wolf cognize the wail of a mother whose babe he steals.

Disease and deformities of body are but excrescences of a diseased or deformed spirit—hereditarily, pre-natally or individually induced. Consistent with nature all should be health and harmony.

If you want to enjoy the material go where materiality is dominant. If it does not agree with you, you do not belong there. Return to the purer element of human environment.

Love generates power; for how much more kindly disposed we feel when well and fresh, and unsympathetic or irritable when ill, or tired. But kindly deeds generate this power, which finally becomes absolute, when we are never ill or tired.

When avarice becomes a passion it makes of the owner a murderer by slow process, for somebody must suffer deprivation or starvation, resulting in calamities that embrace a portion of its effects.

The conceited cannot admit of spirit power because it is so asserted by others who know; but they conjure up all kinds of theories that are as wide of the truth as they are of common sense—it being a weakness of the conceited to believe themselves superior to all others in knowledge or wisdom, and thus their stupid opposition.

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 to the lower to be humbugged. To
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—Every medium who claims to be
 honest should subscribe to the Light
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 for such to live by uprooting the
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—We are indebted to Dr. E. A. Smith,
 president Queen City Park association,
 for courtesies extended in the way of
 making the first offer to advertise the
 Light of Truth free on his camp cir-
 cular for the coming season—a feeling of
 reciprocity which we appreciate.

—Because some of our correspond-
 ents gush over a medium does not im-
 ply that we endorse him. We can not
 act as judge in the matter until we
 hear the evidence of both sides. But
 when honors are easy we feel that it
 is time to drop such a medium entirely
 until time proves him worthy or un-
 worthy, when our final decision is
 given. In mediumship the Scotch ver-
 dict is often a necessity.

—The First Spiritual church of Co-
 lumbus is still being satisfactorily en-
 tertained and spiritually enlightened by
 Mrs. Carrie Fuller Weatherford. Those
 who can enjoy a spiritual lecture in ac-
 cord with biblical doctrine, will find
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 make others comfortable, inherits its
 similitude. July is a hot month and
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